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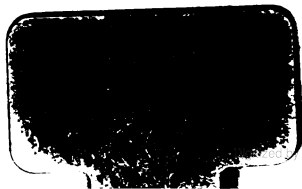




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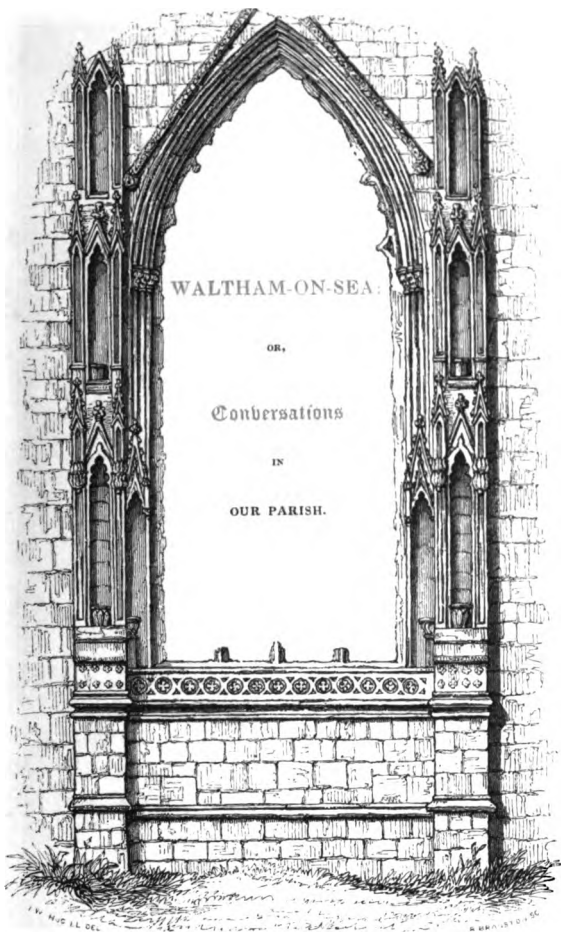


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THE CHURCH OF WALTHAM-ON-AVA RESTORED.





WALTHAM-ON-SEA ;

OR,

Conversations in our Parish.

*Nota leges quædam, sed' lîmâ rææ recentî ;
Pars nova major erit, lector utrique fave.*

*Some things be olde, the greater parte be newe ;
Reader, approve whiche ever please the youe.*

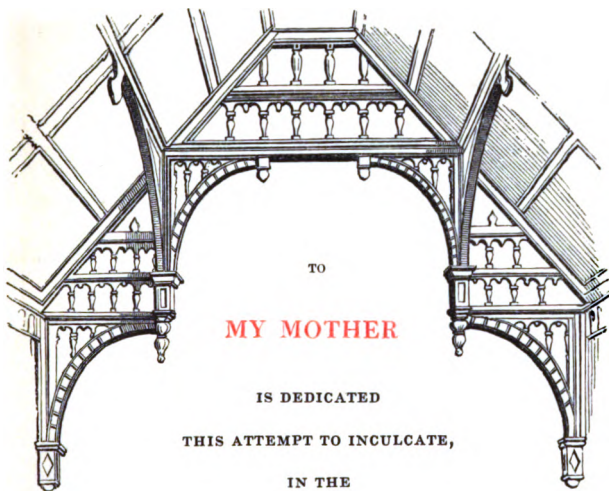
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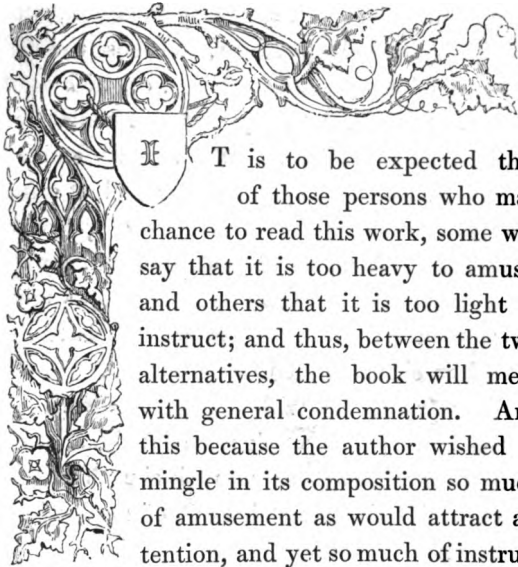
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TO
MY MOTHER
IS DEDICATED
THIS ATTEMPT TO INCULCATE,
IN THE
FORM OF CONVERSATIONS,
A
FEW OLD BUT NEGLECTED TRUTHS.

PREFACE



IT is to be expected that of those persons who may chance to read this work, some will say that it is too heavy to amuse, and others that it is too light to instruct; and thus, between the two alternatives, the book will meet with general condemnation. And this because the author wished to mingle in its composition so much of amusement as would attract attention, and yet so much of instruction as would repay the time consumed in reading these pages.

Doubtless, too, some very acute reader, as he runs his eye over an anecdote, will forthwith

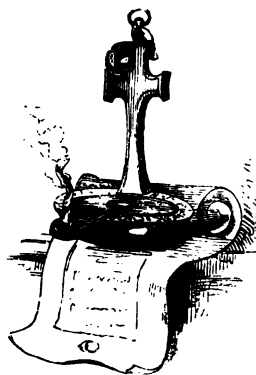
comfort himself with the idea, that ~~he~~ has discovered whom the author was delineating under the name of Worthington, and that he can be no one else save the Rev. Mr. Blank; whilst another reader will, with equal certainty, decide that the vicar is no other than the Rev. Mr. Dash. And yet, a third person will, after reading a few more passages, transpose the conclusions of the previous readers, or, with equal reason, arrive at a totally different conclusion. And in so doing, they will be, one and all, humble followers of that great school of critics who can develop a theory from a conjunction, or a history from an adverb; and with perfect ease discover in an author and his works much more than he ever intended in the latter, or even himself discovered in the former.

It were to be wished that the facts adduced in this little work were fabulous. The state, however, of many a parish-church in England forbids the entertainment of so pleasing a delusion.

If the writer shall be the humble means of recalling one thoughtful person to the admission of principles and the following of practices affirmed by our Church, acted upon by our an-

cestors, but neglected by us, he will be well repaid for any time or trouble he may have expended in this endeavour to state with fairness, and to meet with firmness, the main arguments by which a defence is attempted to be set up for the system of neglect, and all return to the old paths is opposed.

Should any reader expect to find a tale in these chapters, it is to be feared that he will be disappointed.







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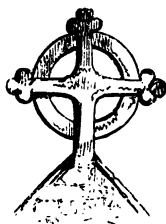
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WALTHAM-ON-SEA.

**"Cast thy bread upon the waters, for thou shalt find
it after many days. In the morning sow thy
seed, and in the evening withhold not thy
hand: for thou knowest not whether.
shall prosper this or that, or whether
they both shall be alike
good."**



The Village. The unguarded Tongue.

The massy ways, carried across these heights,
Of Roman perseverance, are destroyed,
Or hidden under ground like sleeping worms.
How venture, then, to hope that time will spare
This humble walk?

WORDSWORTH.



HERE are few villages on our eastern coast which combine in a greater degree the advantages of repose, without distasteful solitariness—salubrious and invigorating breezes, without cold nipping blasts—a more uninterrupted view over the broad ocean—or more varied and pleasing scenery, than our parish of Waltham-on-Sea. To its broad sands, its shady lanes, where every variety of fern adorns the hedgerows, its lofty undulating cliffs, the lover of nature,

the student, and the invalid, annually resort. We have none of those luxuries by which the metropolitan watering-places entice their crowds of visitors—no elegancies—no resources of gaiety for such. Our population is still intact; our village, as in the days of our fathers, still gathered round the church, as if they who built there of old gathered comfort and feelings of security from the grey tower rising over their lowly dwellings. Even our visitors are peculiarly our own. Year after year we see the same faces; read the same names in our subscription-lists; can trace the rise and fall of families, in the various lodgings they have tenanted in their annual visits; and remind the young how, twenty years ago, we sat on the self-same seat with their fathers, and looked out with them on the restless sea, or the merry bustle of the departing fleet of fishing-craft.

On lofty cliffs of crumbling soil, where the sea makes its yearly inroad, and slowly but surely wastes away the defences of the village,—sheltered on three sides by hills, with here and there a broad belt of wood,—stands our village. Time was when the sea rolled far away from the present hamlet—when, in the then up-country village, there were but some half-dozen scattered cottages; and when

the old church stood where now the waves roll five fathom deep over the Church Rock. To the northward of the small pier, which jutted out from the cliffs, were the remains of a rude cave, once evidently of some considerable extent, and reported to have had a subterranean communication with a farm-house nearly a mile inland. Soon after the Restoration this cave changed its title, and received the patronage of king in the place of that of a saint. Tradition reported, with no truth, that Charles had, when hard pressed, escaped down this subterranean passage, to a smuggler's boat, and was thence conveyed to France: on his return to his country and his throne, he is said to have caused a tablet to be placed over the mouth of the cave whence he had escaped, and until then known by the name of St. Bartholemew, commemorating in rude lines the event. It was not long since, that the antiquarian, with peering eyes and busily tracing fingers, could decipher these rude lines,—

Olim porta fui sacrati Bartholemæi :

Nunc regis jussu regia porta vocor.

There was a time when the fair western porch of our church led under the lofty tower, whence the fire-beacon beamed by night to warn the seamen of

the dangers of the "Long Sand" and the "Snake's Hole." Now roofless, patched with brick, overgrown with rank weeds, it stands a beautiful relic of days gone by. But we must not here continue our account of the church of St. Peter at Waltham, or mourn over its present deformities; but descend the zig-zag staircases, cut in the face of our cliffs, to the small wooden pier we have previously mentioned, where, when the tide is in, and the broad sand is reduced to a narrow strip, the visitors and inhabitants of our village enjoy their morning lounge.

"Good morning to you, my dear Mrs. Lathom," said Miss Amelia Peelings, a thin, wiry lady of a certain age, who, in company with two gentlemen, was enjoying her morning's promenade.

"Good morning, Miss Amelia," replied the lady thus addressed, at the same time bowing to the tall, dark friend who was standing on Miss Amelia's right hand, and in whom she recognised the Rev. Frederick Armine, the curate of a neighbouring parish, a casual acquaintance.

"I do not know whether you are acquainted with my nephew, Mr. Pink," said Miss Amelia, introducing the gentleman on the left, with rough coat and a very ill-tempered-looking bull-dog.

Mrs. Lathom acknowledged the introduction with a smile.

"So we are to have a new visitor, my dear," continued Miss Peelings, making a half turn to the right, so as to bring herself into line with Mrs. Lathom and her daughter, in which she was followed by her companions.

"Now, or never: it is their last chance if they wish for lodgings," replied Mrs. Lathom.

"Oh, but this is a great Don—Dr. and Lady Emily Worthington—the prebend and rector of Collington, and I do not know what beside—the Earl of Oakham's eldest daughter: they have taken Lord Ashdown's house."

"So I have heard," replied Mrs. Lathom, with a significant look at her daughter.

"Most extraordinary family!" continued the maiden.

"Indeed!" replied her friend; "I was not aware of that—though, as Doctor Worthington is——"

"A most extraordinary character, I can assure you, ma'am," said Mr. Pink, cutting short Mrs. Lathom in her sentence. "Most extraordinary—regular Oxford, cut and dried—very dull—does not subscribe to the Somertown hounds."

"I have no doubt, Mr. Pink," replied Mrs. Lathom, "that Dr. Worthington has no desire of shining as conspicuously on his grey hunter as in his church; or of being alone with the hounds, over Amesbury Moor, at the close of a hard day's run."

"Or, as Sir Robert used to say," cut in Miss Amelia, "of being liked better in bottle than in wood."

"I cannot say that I see any thing so very extraordinary in such conduct, Mr. Pink," continued Mrs. Lathom.

"Far from it, madam," said the tall, dark clergyman.

"Why no—not—perhaps in that; but then, you see, he never subscribes to the race-ball at Collington."

"And as for Lady Emily, she is always trotting about among the low people of the village, carrying drugs here, and bandages there, and pills to this old man, and messes to that old woman, like ——"

"The wife of the rector of the parish," suggested Mrs. Lathom.

"But, then," continued Mr. Pink, "he is always so grim in his dress."

"Whilst some clergymen prefer a rough coat,

a gay handkerchief, and shooting-gaiters—a dress, to say the least, hardly so ecclesiastical as that worn by Dr. Worthington.”

“And then there is that everlasting church-bell at Collington, ring, ring, ting, tang, every morning at eight o'clock. I am sure, when I stayed with Lady Fribbleton, we never could get a quiet morning's nap for that tinkling bell—one did not know what to do while it was clanking.”

“You might have obeyed its summons, Miss Amelia,” suggested Mrs. Lathom.

“What! go to church at that time of day?—oh, nobody ever goes, except the poor people,” replied the lady.

“And verily they have their reward,” was Mrs. Lathom's calm reply.

“Oh, I have no doubt they are paid for it,” said Miss Peelings, with a very spiteful look at Mrs. Lathom, who permitted her observation to pass unnoticed.

“But, then,” continued the angry maiden, “that extraordinary chapel at the Heath—without any pews or reading-desk, and no clerk to say the responses for you!—”

“Oh, Miss Peelings,” said the Rev. Frederick

Armine, in low, sepulchral voice ; “ oh, Mrs. Lathom, fervently would I wish there was no more to mourn and to weep over in that chapel than its lectern and its open stalls ;—on the table itself is a crucifix.”

“ Have you seen it, Mr. Armine ?” inquired Mrs. Lathom.

“ No, not I !” responded the curate, aghast.

“ Nor any one else, Mr. Armine,” replied Mrs. Lathom. “ Allow me to inform you, that on the altar of that chapel there is no crucifix ; in the stone slab over the altar, is a rude, simple cross of stone, which no doubt has been enlarged into this fearful crucifix by some one who wished to find it there, and therefore found it.”

“ I am delighted to hear your explanation, Mrs. Lathom,” replied Mr. Armine ; “ you seem to know the chapel at Collington Heath ?”

“ Perfectly well.”

“ Perhaps, then, you remember the red curtain over the recess on the north side of the communion-table—what do you say to that ?” continued the curate, with an air of triumph.

“ I suppose it is not more ugly than the generality of red curtains.”

“Ugly! are you aware of what that curtain conceals?” asked Mr. Armine.

“Perfectly well,” replied Mrs. Lathom.

“You have seen, then, the popish vessels and vestments that are concealed in that dark cell behind the curtain?” replied Mr. Armine.

“Never,” replied the lady; “but what I have seen, I will tell you: behind that curtain, if you will take the trouble to remove it, you will find a white marble slab, on which, in plain gold letters, is this inscription:—

THIS CHAPEL WAS ERECTED
AT THE SOLE EXPENSE OF MY DEAR MOTHER
BY
EDWARD WORTHINGTON.
M.DCCC.XXX.”

“They arrive to-day?” said Mr. Armine, slightly colouring.

“O dear no,” said Miss Amelia Peelings; “it is the eve of some saint—they won’t arrive until Saturday—I had it from Mrs. Glibby, who washes for Mrs. Saunders, who ——”

“I am sorry to interrupt you, Miss Amelia, in your pedigree of your information; but I have every reason to believe that my cousin will arrive to-day.”

"Her cousin!" murmured Mr. Armine, turning very red.

"Cousin!" whispered Miss Amelia, feeling the sun very hot.

"Whew!" half whistled Mr. Pink, as he muttered to himself, "a regular bull-fence for Aunty."

"Indeed," continued Mrs. Lathom, "I am waiting for their arrival, to welcome them to Waltham. By the by, Mary, there comes the carriage through the New-Inn yard: let us go and welcome them to our marine paradise, and bring them down for a walk on the pier before the tide falls. Good morning, Miss Amelia; good morning, Mr. Armine;" and thus saying, with a curtsy to Mr. Pink, Mrs. Lathom left the discomfited trio.

As soon as Mrs. Lathom and her daughter were well on their way up the cliffs, Miss Peelings remembered that she had a most important letter to write, and must return home. Mr. Armine suddenly recollected a commission he had to execute; and Mr. Pink preferred airing his bull-dog on the lighthouse hills, to permitting it to inhale the sea-breezes on the pier-head.

It is truly painful to consider the readiness and incautiousness with which the best-intentioned per-

sons circulate and believe reports against those with whom they have predetermined to disagree; and with what distrust and scepticism they receive explanations of facts which, as misrepresented, seemed to favour their own views, but which, when truly stated, militate against them. The majority of misrepresentations in the present day respecting religion, seem to be based on two fallacies—that of substituting “*must*” for “*may*,” and that of placing implicit belief in portions of passages torn from their context—the fallacy of quotation. To these may be added, that fruitful source of error, prejudice. In the law we mercifully hold, that no one is guilty until proved to be so; in religion, how often is this principle inverted! For religion again substitute law, and then consider how long any one would escape condemnation if it were a recognised principle, that he was guilty of every thing until he proved his innocence.

Perhaps it is not unknown to many, that the fallacy of quotation has been ably illustrated by one of our present bishops,¹ in a fictitious review of the “*Allegro*” of Milton, in which the poet is not only proved, by quotation from his poem, to have been

¹ The present Bishop of Llandaff.

no poet, but the most perfect ridicule seems to be justly poured on every line and word of the composition. We need not, however, appeal to fiction. Every sect into which Protestantism has been divided is an instance of the fallacy of quotation, — each one, by the means of portions of passages, or entire verses, separated from their context, supporting with an apparent degree of reason the wildest and most opposite opinions. There is another branch of this fallacy not less mischievous — the habit of placing a seemingly direct quotation in the text, and then crowding at the bottom of the page a mass of references, the majority generally without the slightest connexion with that to which they are appended, the rest connected by the smallest link of coincidence. What is the consequence? Few readers either can, or care if they can, to verify references; it is too much a labour of duty. Those who cannot perform this service are naturally led to suppose that each one of the references in the margin is equally pertinent with the one quoted at length in the text; and thence a doctrine goes forth with the authority of the consent of many, which has, perhaps, hardly the support of one.

Because, when our Lord blessed the sacramental

elements, He *may* have meant only to say grace over them, after the manner of the Jews, *therefore* it is argued He *must* have meant no more than this ; and consequently the Church in all ages have consented to an error, in agreeing to place a different interpretation on His words. Because the ecclesiastical polity implied in the Acts *may* have been instituted merely for decency and good order, *therefore* it is argued it *must* have been intended for this purpose, and for nothing more.¹ A clergyman prefers, on entering his church, to address his own prayers for grace to perform his office fitly, at the rails of his altar, instead of the reading-desk, and therefore he kneels before the altar, and humbly bows his head in prayer, before he enters the desk ;—the covering of the altar bears on it a small cross of embroidery ; —“ Our rector,” says some parishioner, whose wishes are parents to his thoughts, “ *may* have bowed to the cross.” When, on the following service, the clergyman repeats his practice, the parishioner’s *may* is turned into a *must* : “ Our rector,” he now says, “ *must* have bowed to the cross ;” and, then, as bowing *may*

¹ See “ Froude’s Remains,” vol. ii. p. 384-5, for these and many other Protestant fallacies.

infer worship, he *must* have worshipped—adored the cross. This is no fictitious instance.

“One person,” says Archbishop Secker, “raises an idle story to divert the company, at the expense of a person who, it may be, hath not given the least ground for it: a second catches what he hears, perhaps believes it too hastily; perhaps does not believe it, but notwithstanding tells it: a third fills it up with plausible circumstances; the general voice repeats it; and then what every body says passes for certain. If the composition be seasoned with a small spice of wit, it is universally relished; but there is almost always, at the bottom of this practice, a malignity of heart against our fellow-creatures.”¹

¹ Secker's Sermons, vol. i. p. 153.



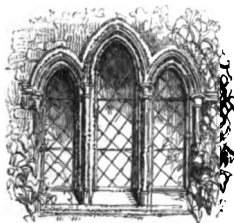


CHAPTER II.

The Church.

As the swell
Of music reach'd its height, and e'en when sank
The notes in prelude to a blank
Of silence, how it thrilled thy sumptuous roof,
Pillars, and arches—not in vain time-proof,
Though Christian rites be wanting.

WORDSWORTH.



ANY a summer, with its
green hedgerows—many a
dreary winter, with its frost-
ed, hard thorns, has passed
away since the old Norman
church of Waltham sank be-
neath the ceaseless wear of the waters of the German
Sea. Times full of troubles, seasons of wars and
tumults succeeded, and its loss was not retrieved :
the followers of Simon de Montfort took too great a
spoil from the monks of our abbey to admit of the
early restoration of the ruined church. At length,

towards the close of the reign of the usurping Bolingbroke, when Harford Sceago was abbot of our abbey at Ruinton, our present edifice was raised, nearly a mile further inland than the old church. Time and churchwardens have gone far to alter its original appearance; but its mounds of ruins yet remain to witness how great was once the splendour of the abbey church of Waltham-on-Sea.

There are those yet alive who can remember the old chancel, with its elaborate windows adorned with triple-arched mullions, and who can relate how the great cross in the centre of the east window seemed painted again on the white marble floor when the sun streamed through the stained glass of the oriel. Now, alas, the old holy chancel lies in ruins, one pier alone yet standing, a witness of days gone by and faded glories. Where the chancel-rails divided off the holy precinct, a cold, dull brick wall, well stuccoed and well whitewashed, forms the east end of the church; where the oriel has shrunk into three rounded-headed, stout windows, with modern sashes, more like an overgrown *italic* M, than an east or any other window. Where the steps of the inner chancel once were placed, a narrow path, amid tangled grass and broken masses of the old flint walls,

leads by the shortest way from the house of the lady of the manor to the new pier. The northern transept entrance boasts of another brick embellishment, filling up and partially obliterating the panelled door-case of the porch. The western porch is open to every blast of wind and every passing storm; whilst the southern, the only porch that has a roof and a door, is disfigured with the everlasting whitewash of successive churchwardens.

On the morning after his arrival, whilst Lady Emily was closeted with her cousin Mrs. Lathom, and discussing, in close conclave, the merits and characters of the various butchers, bakers, and other tradesmen of the village, Dr. Worthington took a solitary stroll into the churchyard to view the old church of St. Peter. He was standing in the narrow path which we have mentioned as leading across the ruined chancel, contemplating and endeavouring to re-erect the various piles of ruins that lay before and around him, when his reverie was disturbed by a very old, tremulous voice, evidently addressing him.

“It were a fine old building in old times, sir.”

Dr. Worthington turned round. Beside him stood a tall, thin old man, bearing on a good oak

sapling. Age had not greatly bowed his tall figure, or thinned his white hair, which fell down abundantly on each side of his thin features as he respectfully raised his hat to Worthington.

"It were a fine old building in old days, sir," he repeated.

"Indeed, my friend, it must have been. You remember the church in its old state, perhaps?"

"Ah! well do I remember the old church," said the sexton, in language that hardly befitted his station, and with the very slightest tinge of an east-country accent. "Let me see—it were in the year of the great fall, when the Rounddown cliff went, that the roof of the old book-room in Rector's porch,—that be the one towards the sea, sir,—fell through the boarding; and so they said, What's the use of that? and they pulled down the old place—leastwise they pulled off the roof, and they bricked up the door, and the rain and the wind did the rest."

"The elements have indeed lent their help; but man took the lead in the work of destruction. Were the doors gone, that they bricked up the entrance?"

"No, no, sir; but, ye see, the wind come through the old porch right merrily; and Mister Saunders, as was churchwarden then, shut the wind and the folks

out together," said the old man, with a shrewd smile.

"You spoke of the book-room—were there any books in it?" asked the visitor.

"Many a long row, in black, brown, and gay gold; but as our vicar in those days—he be gone now—liked the fields better nor the letters, they sold the bad ones to Sand—that be the grocer—and the good ones to Squire Windebank at the Hall. I do think Sand ha' hardly got through 'em yet," said the garrulous sexton, delighted at having so good a listener.

"But this part—the chancel—do you remember it before it fell?"

"Ah, sir, well do I remember when the wind first blew down the great window; it were a night of awful storm, when my poor Henery—God help him, he lies under that green sod to your left—was blown upon the old Church-rock: oh, it were a fearful night!" and the old man shuddered at the recollection. "And when we brought the bodies—there were seven of them, poor fellows—into the great church, the old east window bent and bowed like an over-strained mast; and at last it heaved, and in it came, like a wall, on us, and covered the whole

place with the shivers. And after that we took our turn of service in the large church."

"Your turn of service?" said Dr. Worthington.

"Why, ye see, sir, our vicar he had Ruinton, and Aylford, and Crediton, and—no, that were all," said the sexton, ticking off the benefices with his fingers; "and so we only got our turn. But it were never less than every other Sunday, either morn or afternoon."

"And you did not use the chancel much?"

"No, sir, not much; the weather came in so fearful like, and the windows—that is, the side ones—soon gave in too; and so we went into the great church—we always called this the little church—till the wet and the grass drove us to the tower."

"The wet and the grass?" said Worthington, with an expression of astonishment.

"Oh, sir, the sea-windows gave in, and the roof took bad, and the grass grew in the seats; and then our vicar says to me—'Saunders, this won't do.' 'No,' says I, 'sir, it won't.' 'We must go to the tower,' says he. 'Your servant,' says I. And so we went, till the damp from the old porch came there too; and then we went to Squire Windebank's—the

great dining-room. Here's Mister Plummatt, the churchwarden, sir; he's a-coming to look after the stove. Won't you come in, and see the inside? I'm a-going to let him in."

As the old sexton thus spoke, Worthington saw a little, fat, dapper man coming at a bustling pace through the churchyard, jumping over this sod, stepping on that tomb, and taking a flying leap over another urn, in order to make a short cut to the church-porch.

"Good morning, sir," said Mr. Plummatt, touching his hat to the visitor; "been looking at our old church, sir? sad pity the little church at the end was blown up."

"I am glad to hear you say so," replied Worthington, entering the church.

"Oh, sad pity, sir,—would have made such a capital union board-room and petty-sessions house."

"With one of the side-chapels as a cage, and the other a waiting-room?" suggested Worthington.

"Precisely so, sir—precisely so; but, you see, we could'nt well get it down without powder, and that did more than we wanted."

"I do not understand you, Mr. Churchwarden," said Worthington.

"Why, sir, this was the case in point," said Plummett, placing the middle finger of his right hand on the palm of his left,—“this was the case in point: church wants new roof—no money to buy one—plenty of lead on the little church—so blow up that—build up our nice new wall—make the large church snug and warm, and put the lead from the little church on the roof of the large.”

“And then build galleries, to make up for the room lost in the chancel?”

“Precisely so, sir: nice new galleries—hold four hundred people—cost one thousand pounds; did, indeed, sir.”

“So you actually destroyed the chancel to re-lead the nave, and then spent more on the galleries than it would have cost you to have restored the old chancel itself: well, indeed it does you great credit.”

“And then, sir, look at our window!” said Plummett, pointing to the abortion over the altar.

“So neat—”

“But not gaudy, certainly: it hardly harmonises with the lateral windows,” observed Worthington.

“Perhaps, not, sir; nor did the other, sir: why ’twas twice as large; and this is—”

“Half the size,” said the Doctor.

"Six foot nine by eight feet four—three lights, each two feet one by eight feet two and a half," said Plummett.

"I presume the old stone altar was too much injured to admit of its being replaced, as I see you have a plain oak table," again observed Worthington.

"Why, no, sir,—little green about sides, but very fair condition: indeed, we very nearly had it put up again, though Mr. Seymour—that's our vicar, sir, did say it was very popish; but just then old Mister Moses Bullion, the great banker as lived at the large red house up the Southington Road, died; and as the young master wanted a good handsome tomb for his father, and Clippings, the mason, said as how he could very well chip the old arms off the shields, and put Mister Bullion's instead,—why Mister Bullion gave us five pounds and a new table for the old one; and so it now stands just by the gate; as you come from post-office, on your right hand."

"I suppose there was not much glass left in the chancel-windows—I mean painted glass?" said Worthington, too disgusted with the conversion of

the altar into a tombstone, to continue his queries on that subject.

"Why, yes, there was, sir, a good deal, and very fine it was; and, indeed, some said it should be put in the windows of the great church; but as that would have cost a great deal of money, and Squire Windebank was just then fitting up the new oak dining-room at the hall, why—"

"Parsimony was the mother of invention, and you sold the glass to the squire," said Worthington, interrupting his lengthy friend. "Did the squire want another window, that I see you have bricked up the last on the south side?"

"Oh, no, sir: if you look closer, sir, you will see we was obliged to build our fire-place in that corner; and so we bricked up the lights, and run that neat red chimney up the outside of the window next the last buttress."

"I perceive," replied the visitor: "your ingenuity deserves a proper reward, Mr. Churchwarden."

"So I says, sir; though perhaps I should'nt," replied Plummett, with great eagerness. "And when you think that we covered up all the old dirty walls with clean wash; painted the dirty old

oak pews a French grey; stopped up all the holes and odd crevices in those bands in the tops of the pillars, and made all smooth and clean,—I say we do deserve a reward.”

“I agree with you, Mr. Churchwarden,” said Worthington, turning round upon Plummett, looking down on him from under his gold spectacles, and speaking in a most impressive tone of voice; “I agree with you, sir.”

Plummett rubbed his hands and smiled.

“I would reward you,” continued the Doctor.

“No doubt, sir; no doubt, sir,” ejaculated the churchwarden.

“Such good as you have done to the church, the like would I do to you.”

“Very true, sir; very true,” said Plummett, almost overcome with delight.

“Yes, Mr. Churchwarden; I would put in force the *lex talionis*: you whitewashed the church—I would whitewash you.”

Mr. Plummett sprang back at least a yard.

“And as it is but fair that you should share in the benefits also,” continued Worthington, “and as it would improve and benefit the church to pick and

scrape it clean, I would pick and scrape you afterwards. Good morning, Mr. Churchwarden."

"Oh, good morning, sir," replied Plummett, as soon as he had recovered sufficiently to go about the stove-pipe, muttering to himself as he walked towards the chimney-corner—"Whitewash me—pick me clean—scrape me: what would my missis say?"

As Dr. Worthington approached the southern porch, his friend the old sexton stood ready to receive him. Thinking that the poor old man was waiting for his usual fee for opening the church, Worthington tendered him his small gratuity.

"No, no, sir," said the old man, firmly but respectfully putting by the offered gratuity. "No, no, sir; it were not for that I stood and listened to all your good words to Mister Plummett, and came again to see you depart. No, no, sir; I am sure you're a good and a great man by your kindness; and I would ask ye to relieve my mind on a small matter."

"If I can, with pleasure, Saunders," replied Worthington.

"You come from Oxford, sir, do you not?—at least I heard so: well, ye do, then. Now, it's

about your great men there I want your help. Mister Seymour—that be our vicar, and a very good man he is—God bless him for it—he tells us, every Sunday night, to beware of the ‘Oxford idolatry;’—them are his words, sir. Now, sir, will ye tell me, be ye idolaters?”

“If you will take my word, I plainly tell you, no.”

“I believe you, sir: but then he tells us you’ve written books—he calls them Tracts—bad, very bad—very wicked—full of deceit. Is he right, sir?”

“I trust not, Saunders,” replied Worthington; “depend upon it he cannot have read them, perhaps never even seen them.”

“So Mister Lathom said, sir; but then Mister Lathom have odd ideas.”

“It is a great pity, Saunders,” replied Worthington, “that your vicar should have deemed it his duty to allude to those writings in his public discourses. Doubtless he has persuaded himself, like many other conscientious persons, that the writers of the works hold doctrines which he would condemn, but which he would find equally condemned by them, if he would carefully read the works in which he thinks he can find these opinions.”

"Why, sir," replied the old man, "that be something like the quack-doctor, who made the sore before he healed it."

"Nay, nay, Saunders: the doctor did it intentionally; your rector through want of sufficient care and judgment. It is a very small portion of these Tracts which is addressed to, or intended for, the instruction of the people,—the majority being for the edification of the clergy, and requiring minds well prepared by long and anxious study, in order to their being rightly estimated. Were I to tell you that I agree with every point advanced in them, I should not tell you true: there is much that I cannot judge of. But it would be equally false in me to deny the great and inestimable benefit I have received from the great principles advocated in those works; or not to confess, that the more I endeavour to practise what the writers of those works demonstrate the Church to require of us, the firmer is my belief in the truth of the principles they advocate."

"I believe ye, sir," said the old sexton: "perhaps I should ha' believed a less than you; forbye I did always think our Mr. Seymour could not be right in what he said."

"But why, Saunders?" asked Worthington;

“why should you think so of your vicar, when you must have been well assured that you could know nothing about the works he spoke of, and that he might, in all probability, have studied them?”

“Why, sir,” replied the old man, “if you must know, I’ll tell you; though I dare to say you’ll laugh at me,” he continued. “You see, Mr. Seymour tells us to speak the truth and shame the devil; and no doubt he is very right. And then he also tells us not to be angry with other people; and may be he’s right, though it be a very hard duty. And then he gets up into his pulpit—ah! the old pulpit stood against the south wall; I remember it well—and puts himself into such passions with the gentlemen of Oxford—saving your presence, sir—that I can’t believe him.”

“Nay, nay, Saunders,” replied Worthington, rather amused at the old sexton’s analogical argument; “you must not decide so hastily, and you must not judge, in such things, him that is set over you as a teacher. One of our old poets has well said,—

“ ‘ Judge not the preacher ; for he is thy judge.
If thou mislike him, thou conceiv’st him not.
God calleth preaching folly. Do not grudge
To pick out treasures from an earthen pot.

The worst speak something good. If all want sense,
God takes the text, and preaches patience.' "

"He must have been a good man, sir, that wrote those words. Might I ask you to tell them me again? perhaps I might then remember them."

"Nay, Saunders," replied Worthington, taking out a card, and writing Herbert's six lines on it, "there's a copy of it: get some one to copy it when you get home, or it will be rubbed out."

"I'll do it my very best. I could write fine, like a clerk, once: I'll try this time," replied the sexton; "they be good words, sir. Indeed, I always feel angry with myself when I'm tempted to find fault with Mr. Seymour's words; and many and many a time do I tell those cavilling youngsters, when they take to pieces all Mr. Seymour says, 'He's your parson; he's to teach you, not you to teach him:' but now these words will do better; and they're a great and a good man's words, and not mine."

"Remember, Saunders," said Worthington, "principle and practice must go together. Practice without principle is as groundless as works without faith; and principle without practice as barren as faith without works."

How long the old sexton and his friend would have conversed might have been doubtful, had not the sharp voice of Mr. Churchwarden Plummatt been heard calling for the old man and his keys. The meeting was thus abruptly concluded; and the old man, on whom Worthington had pressed his gratuity, returned to meet the summons of Mr. Plummatt with a heavy heart, whilst his friend hurried from the porch and the approaching voice of the churchwarden.

Such scenes as this which we have endeavoured to depict—and it is no exaggerated picture of what has been and is going on in country parishes every day—seem to press upon our attention the urgent necessity of contending for the adoption of some portion of our time being devoted to the study of Church-architecture. And though we may not wish, and certainly cannot hope, to restore those times when the clergy were at once the architects and the guardians of the sacred edifice—when, indeed, all knowledge was confined to the Church,—surely we are bound to call upon the clergy, as those to whom the care of the sacred fane is more particularly entrusted, to be no longer ignorant of the principles of that science to which they are so much indebted.

And the laity, as an integral portion of the Church, deriving the benefit of the taste and munificence of the Church-architects, are imperatively required to insist on the study of Church-architecture being made a part of liberal education, and no longer degraded into a mere business-like art.

Is it not pitiable to remark with what feelings persons who would deem it a disgrace to be unable to tell the name of a plant, or a sea-weed, or a shell, or piece of some strata, enter a cathedral church? After one or two passing looks at the general effect of the line of arches,—a remark or two on the nature of the stone, or a laugh at the quaintness of the figures in the painted windows,—they run round the building in the train of the alphabetical verger, and leave the fabric at the end of his tale with as much knowledge of its date, its style, its peculiarities, as when they first entered. They have been pleased with the general effect, perhaps been amazed; but they have not gained instruction, because they had never learnt the grammar of the language of which they were pretending to read the most elaborate and highly finished production.¹

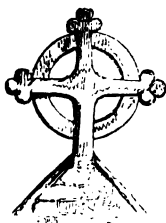
¹ Pamphlet by Rev. — Medland, read before the Architectural Society of Exeter. 1841. Is it not a disgrace to the

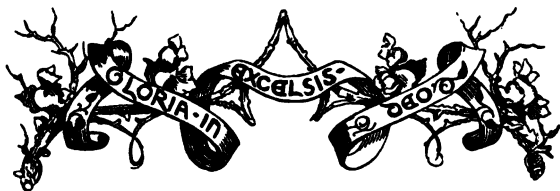
But why not leave all this knowledge to those who are to live by it? First, because, from want of time or opportunities for study, those architects who are best acquainted with the details of a particular style, are often least acquainted with Church-principles; and unless these principles are brought to bear on practical knowledge, however correct every ornament, every portion of the tracery may be, the interior arrangement of seats, reading-pew, and pulpit, will at once demonstrate the inconsistency of the fabric. Again: the supply will always be regulated by the demand; and as long as those who require the assistance of the profession, and as members of committees sit in judgment on the designs of competitors, are deficient in taste in, and knowledge of, the subject about which their judgment is required,—so long will those on whose works they are to decide acquire the least portion of knowledge that will satisfy their judges, and strive to catch the eye, rather than the judgment. And, lastly, does not a deficiency in taste, where the object is to pay religious reverence to the Almighty, imply a deficiency of moral perception? and what deficiency in moral perception, that almost every cathedral-town should have its architectural society before the capital?

ception can exist without injury to the moral and religious character? We cannot shew more clearly than in the words of one who has contended so ably for the restoration of the study of Church-architecture, the high ground on which we may, and on which we are bound to, rest the argument for the necessity of some knowledge—of some few hours, at the least, in this novelty-seeking world, being devoted to the study of Church-architecture. And we are the more called upon to do so at this present juncture, when our church-building and church-restoring zeal is in danger of spoiling the greater portion of the sacred edifices, unless regulated by correct principles. We should remember that goodness of intention will not compensate for absence of principle. To return to our subject; the writer¹ says thus: "*A deficiency of taste, where the object is to pay religious reverence to the Almighty, implies a deficiency in moral perception; and a deficiency in moral perception cannot exist without injury to the moral and religious character. For if God Himself condescended to inspire one holy man with skill for the furnishing a part of the Tabernacle, and to mark out by pattern, for Moses himself, what was proper*

¹ Rev. T. Medland.

for its erection, and in a subsequent age to descend to the same particulars in reference to the Temple, it is clear that what the great God of heaven thought it not beneath Him to teach, it must be our duty to learn. And where the houses dedicated to God are either so mean as to excite contempt, or so ill arranged that all that profound self-abasement that man ought to feel towards his Maker is swallowed up in taking care of his own comfort, and making himself his own idol, it is plain that bad taste is only another name for irreverence, and forgetfulness of what is due to God and the place where He is worshipped. So that I think it may be admitted, on scriptural principles, that incorrect taste in religious edifices implies incorrect moral perception; an error not, indeed, always wilful, but which requires to be speedily corrected."





CHAPTER III.

Public Prayer. Rites and Ceremonies.

Though private prayer be a brave design,
 Yet public hath more promises, more love ;
 And love's a weight to hearts—to eyes a sign.
 We *all* are but cold suitors. Let us move
 Where it is warmest. Leave thy six and seven :
 Pray with the most ; for where most pray is heaven.

HERBERT.



EW clergymen endeavoured more earnestly to fulfil the arduous duties which, according to his own peculiar views, he considered as attached to his station, than our vicar, the Rev. Horace Seymour. No sick person could say that the vicar ever neglected daily to visit him, exhort and endeavour to comfort him, according to the best of his own abilities ; but few could say that they ever received from him the consolation

which the Church has commanded her ministers to afford their sick brethren in the absolution contained in the "Visitation of the Sick." Regarding the profession of the dissenters—some few of whom, of a very confused sect, had lately settled in his parish—as a rival form of Christianity, to be out-manœuvred and out-generalled, he speedily abolished the Wednesday and Friday services, and the few holydays which his predecessors had observed, and established in their place Tuesday and Thursday evening expositions, on the same evenings and the same hours as the meetings of the Primitive Jerusalemites, as the small sect of dissenters had denominated themselves. Sermon, exhortation, and expositions he never spared; and he recked not of minutes or hours when once within his favourite pulpit. The prayers, too, he read in a slow, impressive tone of voice, with care and reverence, on the weekly holyday. But beyond this, the rites of the Church were sadly maimed and curtailed at the week-day expositions, so that some minutes might be gained for his favourite discourses; whilst every saint's day which the Church had ordained was studiously neglected, and that one alone observed of days for which the state has provided services, on which the events of

the day gave unlimited scope to the preacher of repeating, year after year, every hard saying against the Church of Rome. Such were the opinions of the person whom Dr. Worthington, on his return from the church, found at his house, conversing with Lady Emily and Mrs. Lathom on events of passing interest. Few things are more disheartening than a first conversation with a bashful person; and as Mr. Seymour was such, except when religious subjects were in discussion, it was some time before the party seemed to get on with any smoothness. The weather, the place, the company, the sea,—all had their turn, and remained for a short time. At last the vicar, encouraged by the frankness of his new friends, ventured to make his usual request:

“I trust,” he said, slightly blushing,—“I trust that I shall be favoured with yours and Lady Emily’s attendance on *my ministry*, during your sojourn here.”

“Whenever,” replied Dr. Worthington, “your church-bell gives out its note of preparation, we shall endeavour to attend public service; though I fear, from the weak state of Emily’s health, my attendance will be too often solitary.”

“Nay, Edward,” said Lady Emily, “I must en-

deavour to bear in mind dear old Herbert's words ;
and

‘ Think when the bells do chime,
'Tis angels' music. Therefore come not late.
God then deals blessings.’

Have you frequent services, Mr. Seymour ?”

“ To the best of my poor abilities, two sermons every Sunday, and improvement every Tuesday and Thursday evenings.”

“ Improvement !” said Worthington,—“ I was not aware of any service with that title in our Prayer-book ; though it does occur to me that our Church has provided a form of service for every morning and evening throughout the year.”

“ I am afraid you are a formalist, Dr. Worthington,” said the vicar, feeling rather warm : “ I am not.”

“ If by a formalist you mean that I endeavour to follow the practice which the Church has enjoined, let me freely accept the title.”¹

“ You would restore forms and ceremonies used by the Papists,” said the vicar, hardly permitting Worthington to conclude his sentence.

¹ For the matter of this conversation, see *British Critic*, January 1842,—paper on Rites and Ceremonies.

"Would not you," asked Worthington—"would not you imitate the Roman Church in any thing?"

"God forbid that I should!" was Seymour's fervent reply.

"What, not in their belief in the Trinity?—the necessity of episcopal government?—the ——"

"Oh, of course I did not mean in such points as those. I meant—I ——"

"What you, no doubt, intended to express," said Worthington, coming to the vicar's relief, "was, that wherein that Church has overlaid with corruptions and innovations the pure practice and teaching of the Church, therein you distinctly refuse to agree with her; but that in whatsoever point of faith or practice she has remained a faithful witness and keeper, in that you desire to be her follower, as a true member of that Catholic Church to which you belong."

"The point which I conceive Mr. Seymour was alluding to was, the restoration of the daily service," said Mrs. Lathom.

"Precisely so," said Seymour; "I wished to obtain from Dr. Worthington his reasons for adopting this practice, in imitation of the Romanists."

"As far as the Roman Church does in that point

imitate the primitive Church, so far do I imitate her," said Worthington: "but, besides this, not only do I recognise the practice of daily public prayer in the earliest ages of the Church, when Eusebius exclaims, 'Who can enumerate the multitudes that *daily* flock to the fold of Christ?'—not only do I see this practice handed down in unbroken succession to our own times; but I find our own Church distinctly recognising this practice in the very title to her Prayer-book—bidding her members say in the *Te Deum*, '*Day by day* we magnify Thee'—ordering in her rubric, that the Psalter shall be read through once every month, and appointing the lessons for every day, so that the Old Testament may be read through once, and the New Testament thrice, in the course of every year."

"But surely these injunctions cannot but refer to daily prayer in private devotions," said the vicar.

"And yet every priest and deacon is ordered to say daily the morning and evening prayer either privately or openly, unless prevented by sickness or some other urgent cause."

"Which seems to me to prove most demonstratively, that private prayer was equally a fulfilment of that injunction with public."

“And yet, Mr. Seymour, the same injunction bids the curate of every parish-church or chapel, unless abroad or reasonably hindered, to say the same in the parish-church or chapel where he ministereth, and to summon the people with the bell, *‘that they may come to hear God’s word, and to pray with him.’*”

“The words will certainly bear that interpretation,” said the vicar.

“Bear that interpretation! can they bear any other, without running counter to the spirit of the entire services of the Church and the express words of her rubric? Listen to this passage, Mr. Seymour, from the preface to the Book of Common Prayer: *‘They (the fathers) so ordered the matter, that all the whole Bible (or the greatest part thereof) should be read over once every year; intending thereby that the clergy, and especially such as were ministers in the congregation, should (by often reading and meditating in God’s word) be stirred up to godliness themselves, and be more able to exhort others by wholesome doctrine, and to confute them that were adversaries to the truth; and further, that the people (BY DAILY HEARING OF THE HOLY SCRIPTURE READ IN CHURCH) might continually profit more and*

more in the knowledge of God, and be more inflamed with the love of His true religion.' "

"But then, Dr. Worthington, what meaning am I to attach to the injunction of Elizabeth, which seems so clearly to restrict weekly service to Wednesdays and Fridays?" said Seymour.

"The words of the injunction, 'resort to the church, and say the litany and prayers,' point out by what rule you are to interpret the whole clause; namely, by that canon of your Church, the 15th, which provides for the additional service of a litany on those two days, whether holydays or not; but in no respect interferes with the other daily service of the Church, either on that day or on any other," said Worthington.

"But yet, though these views may seem so strongly advocated in the Prayer-book,—yet surely I am to use my own discretion, and not to say the prayers to bare walls?"

"The Act of Uniformity, carrying out the provisions of the 14th canon of James I., seems to recognise no such discretion, but to enforce obedience to all the rites and ceremonies contained in the service-book," replied the Doctor.

"But surely," said Seymour, "the words 'rea-

sonably let or hindered' afford the very utmost discretion?"

"A better and a wiser man than us, Mr. Seymour—I allude to Bishop Cosins—has given his opinion, and in that he is borne out by almost every bishop of our Church, that nothing but sickness or necessary absence abroad can be a sufficient excuse for the non-performance of that duty."

"It would be useless to attempt it here, even were it my bounden duty to do so," said Seymour, rather angrily.

"Have you tried? Whether useless or not in your opinion, your Church has recognised the especial benefits of public prayer; has provided for the due celebration of it every morning and evening; has set apart more elaborate services for such holy-days and eves as she has enjoined her children to observe; and therefore it is the bounden duty of her clergy to let no opinions or feelings of theirs, no difficulties, no inconveniences, no hinderances but the hand of the Almighty, prevent them from affording to their flocks those benefits which the Church has provided for them in the celebration of her daily service, and the rites and ceremonies of her holy-days. Let every man be enabled to say, in the

words of the Psalmist, “*Every day* do we bless Thee, and praise Thy name for ever and ever;’ be pleased, therefore, to answer the petitions of this day’s devotion, and to preserve us from sin till the *course of our public exercise returns on the morrow.*’ ”

“Your last sentence, Edward,” said Mrs. Lathom, “must be my excuse for seeking aid from you in the resolution of a difficulty which has always caused me much uneasiness. How can I, as a consistent Catholic, read such chapters as those in the gospel of St. Mark and St. Luke, containing our Saviour’s uncompromising reproofs of the Pharisees and their ceremonial, without regarding forms and ceremonies as evil, and those words as a warning by anticipation against actual practices which I have been taught to regard as Catholic?”

“Your difficulty is no new one, Margaret,” replied Worthington; “we must admit, that much which we know to be Catholic in practice, and therefore to be in reality scriptural, seems at first sight to be antiscritptural.”

“And yet, admitting these rites and ceremonies to be antiscritptural, you still believe in them—is not this rank papistry?”

“Did I believe them to be so *in reality*, it would

be following one of the worst errors of the Roman Church in me to believe in them: admitting their antisciptural *appearance*, I fear not so to do," replied Worthington.

"Appearance, Dr. Worthington!" said the vicar indignantly; "is it merely in appearance that we are told 'to do not after their works'—that they are said 'to bind heavy burdens on men's backs, and grievous to be borne'—that 'they make broad their phylacteries'—that 'they make long prayers?'"

"The reason why we were enjoined 'not to do after their works,' was because they either 'said and did not,' or 'did all their good works to be seen of men.' It was because they either claimed to themselves the merit of works they had never done, or they did those works for a wrong purpose. It was not because they imposed 'heavy burdens on men's backs' that they were reprov'd, but because 'they themselves would not move them with one of their fingers.' It was not because they made broad their phylacteries that we were warned of their conduct, but because they endeavoured by such outward signs to obtain the praise of men, and not by dutiful obedience to His precepts to earn that of God. And, lastly, it was not because 'they made long prayers'

that our Saviour rebuked the Pharisees, but because that for a *pretence* they made long prayers. And the same observation applies to that text so often quoted against traditions in general, because the Pharisees ‘made the word of God of none effect by *their* traditions.’”

“But still, Edward,” said Mrs. Lathom, “though such texts as these, on which, indeed, I have never laid the great stress that Mr. Seymour has, may fail, how can the same reasoning be applied to such injunctions of our Saviour’s to the woman of Samaria—‘But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth:’ and, again; ‘God is a spirit; and they that worship Him must worship Him in spirit and in truth;’” or that other text, in the Acts of the Apostles, where it is said by St. Paul, ‘that God dwelleth not in temples made by hands, and is not worshipped by men’s hands?’”

“Such texts, Margaret, as those you have quoted, and also that in Galatians,—where St. Paul tells his converts to let no man ‘judge them in meats, or in drink, or in respect of an holyday, or of the new moon, or of the Sabbath,’—may at first sight occasion you much uneasiness; but you must remember

two things, when throwing yourself on the plain text of the Scriptures : first, you should be consistent, and give the same weight to the words of the Scriptures in one case as in another ; and, secondly, that the argument itself generally proves too much. Are you ready to abide by the plain text of Scripture in all things ?”

“ If you ask me,” said Mr. Seymour, “ I answer freely, yes.”

“ Well, then, to take two tenets : what is more clear, according to the mere text of Scripture, than the supremacy of St. Peter, and the necessity of fasting ? In the latter case, you, of your own discretion, modify the strict injunctions of our Saviour, not only against the practice and teaching of the Church in all ages, but against the plain text of Scripture ; in the other, agreeing with the true Church, you refuse to admit that supremacy, because the opinion of those who lived in the times of the apostles, and in the early centuries of the Church, interpreted that supremacy to be a supremacy among his equals, not over inferiors. Now you must be consistent : either fast, bear your cross daily, admit the supremacy of St. Peter, and at the same time neglect the observance of holydays ; or admit the

power of the Church to interpret Scripture, and to decree rites and ceremonies, as our article claims for her."

"But why," said Seymour, "should the Church be better fitted for judging of the meaning of Scripture than you or I?"

"Because," replied Worthington, "to use the words of a German writer, 'in her, what is wanting in one member is supplied by another, and the contrary errors of individuals eliminated by their own combination.'"

"The dilemma you have already placed me in, my dear cousin," said Mrs. Lathom, "ought, perhaps, to make me unwilling to pursue the argument further; but still, as error cannot be eradicated too completely, let me hear how my application of these texts has failed in its other respect."

"Generally," replied Worthington, "your argument proves too much: whilst you are endeavouring to excuse certain forms or certain prayers, or to dispense with certain holydays, you are citing texts which are equally destructive of every form, every prayer, every holyday. Will you, then, use forms of prayer, and refuse to fast? will you except this or that holyday, and yet duly observe the birth of

our Saviour and His Sabbaths? will you celebrate this or that fast or feast which the state may ordain, and neglect all such as the Church has enjoined on you? and then, besides, your inconsistency in the face of texts, which you cannot explain in any way so as to make the observance of Christmas-day scriptural, and that of the feast of the transfiguration popish."

"How then can these things be?" said the vicar.

"As the Gospel was sent to abolish the worship of devils, but not therefore to abolish all worship, but to change it, so was its mission not to destroy all holydays, but to change them. It cannot be that St. Paul's injunctions were meant to take away all holydays, because we find the Apostles in the Acts, and St. John in the Revelations, recognising the weekly festival. The Jewish days, against which St. Paul's injunctions were aimed, were indeed mere shadows: Christian days are not shadows; nor is the Sabbath one of those old works that have passed away in Christ."

"What, then, is my duty?" asked Mrs. Lathom.

"When the *outward appearance* of the text of Scripture is against the teaching and practice of the Church,—and few are there of us who can judge

more deeply of the hidden things of God's holy word,—then distrust neither the Scripture nor the Church, but rather distrust thine own erring judgment, well assured that catholic teaching cannot contradict the true meaning of Scripture, as both Scripture and catholic tradition emanate from one source—our God."

"But why, Dr. Worthington," asked the vicar—"why am I to place such implicit credence on the Church in this particular?"

"Because," replied Worthington, with peculiar emphasis, "she is thy mother in the Lord; because thou hast known the Church before thou didst know the Scriptures, being acquainted with the one from the mere dawning of thy intellect—with the other, from thy very birth, even from thy baptism; by whose hand thou hast been led, by whose voice thou hast been directed in the study of those Scriptures to which she fearlessly appeals as the standards of her doctrines."

"And yet, surely," said Seymour, "all these rites and ceremonies must be useless in expressing our feelings towards God, who must know the true state of our hearts, and cannot be blinded with such outward demonstrations of affections."

“ Why, then, are we not consistent? If any one of us is engrossed with an earthly passion, with what a prodigality of love, regardless of cost, of time, or annoyance, do we endeavour to express our feelings by outward signs, and to shew, to the best of our powers, the fervour of our devotion to a fellow-being! Yet do we disregard the one, and believe in the other, failing to recognise in the outward expression of the Church’s mind, through her rites and ceremonies, the language of exalted human nature. Our forefathers thought nothing too good for God when they raised their colleges, their cathedrals, and their chapels; we, when we ornament our houses and our persons with frivolous luxuries, think any thing good enough for God, but nothing too good for ourselves.”

“ Would you, then, reduce us to bare walls and sanded floors?” asked Seymour, with a slight sneer: “ we must be consistent.”

“ Nay,” replied Worthington, “ that would be to injure the industrious artisan whilst endeavouring to do his duty in that station of life to which God has called him.”

“ As for those of our ancestors who built cathedrals and monasteries,” said Seymour, “ it was

merely with the hope of buying off their sins, and escaping so many years in their priests' purgatorial fire."

"It is no very difficult task, Mr. Seymour," replied Worthington, "to impute improper motives to the actions of others, when it goes against our own ideas to regard them as ensamples for our following; and when death has silenced the tongue of him whose deeds we are commenting on, and time has deprived him of the defence of his friends, nothing is easier than to say such and such were his motives. When we, on what we choose to denominate *good motives*, have done one tithe of what our ancestors did on what we are pleased to call *bad motives*, it will then be time enough for us to draw a parallel between their acts and our own: until then let us hold our peace, and strive to imitate their acts, without troubling ourselves about the motives of those whose memorials remain as monuments of shame to a wealthy and luxurious people."

The conversation was here brought to a close by a message from one of his parishioners to the vicar: a poor woman, whilst standing on the edge of the cliff, had been precipitated on to the beach, by the sudden giving way of the earth, and now lay at the

bathing-house in the very agonies of death. Worthington, perceiving the trepidation into which this calamity had thrown the vicar, volunteered his assistance, which Seymour gladly accepted. It was not many minutes before they were by the bed-side of the poor woman, who craved the Church's consolation in the hour of death.





CHAPTER IV.

Christian Privileges.

O soothe us, haunt us, night and day,
Ye gentle spirits far away ;
With whom we shar'd the cup of grace,
Then parted—ye to Christ's embrace,
We to the lonesome world again,
Yet mindful of the unearthly strain
Practised with you at Eden's door,
To be sung on, where angels soar,
With blended voices evermore.

Christian Year.



THE distance to the bathing-house on the beach, whither the unfortunate female had been carried, was so short, that but a few minutes elapsed ere the vicar and Worthington reached the couch of the sufferer. When she was first taken up from beneath the cliff, life was not indeed extinct, though the hand of death was sore upon her ; but now, speech, sight, sensation, were all past. For a mo-

ment, indeed, as Seymour knelt by the poor creature, and prayed fervently for the departing soul, she raised her eyelids, and seemed to fix her eyes on those of the vicar. The action was but momentary ; and when the lids fell again, she was dead.

“What a painful duty is ours, Dr. Worthington !” said the vicar, as they proceeded homeward from the house of death.

“It is indeed a painful duty to sit by the bedside of the sick and the dying, and endeavour to exhort and comfort them, with calmness, with kindness, and yet with truth,” replied Worthington ; “but how doubly painful does our duty become when, by the suddenness of the stroke of death, we are not enabled to administer those consolations which the Church has commanded us to afford, and permitted her children to demand of us in the hour of death !”

“That is hardly my view,” replied the vicar ; “nay, it is to me rather a consolation, as far as my own feelings are concerned, when the suddenness of the affliction anticipates me in my attendance on the sick person.”

“I am sure I misunderstand you, Mr. Seymour,” said Worthington.

“Nay, do not think that I would spare myself,”

replied Seymour ; " but what I wished to express was, the pain which I experience in having to explain to a dying person the reasons why I cannot use to him that form of absolution which deforms the Visitation-service in the Prayer-book."

" I can well conceive the pain which a clergyman must experience," replied Worthington, with some degree of emphasis, " when he endeavours to persuade a sick brother that he cannot conscientiously administer to him that consolation which the Church has offered, and that he is bound to refuse him that absolution which, by the same authority, he is commanded to give him."

" Commanded, Dr. Worthington ! Nay—the Church has left us free, at least, on this point."

" If I remember rightly," continued Worthington, " the rubric which follows immediately after the rehearsal of the Belief in the form of Visitation of the Sick, especially orders that then ' the sick person shall be moved to make a confession of his sins : after which, the priest shall absolve him (if he humbly and heartily desire it) after this sort.' And thereupon follows the form of absolution you object to."

" I am really sorry," replied the vicar, with a

smile, "that you should have troubled yourself to quote so carefully from the rubric. I am quite willing to admit that, had the rubric remained unexplained, my conscientious objections must have been thrown back to its authors."

"I am not aware of an explanation," replied Worthington.

"I am astonished! I allude to the sixty-seventh canon," rejoined the vicar.

"Indeed!" replied Worthington.

"Which says, 'When any person is dangerously sick in any parish, the minister or curate, having knowledge thereof, shall resort unto him or her . . . to instruct and comfort them in their distress, according to the order of the Communion-book, if he be no preacher; or if he be a preacher, then as he shall think most needful and convenient.'"

"Yes," replied Worthington, "and what then?"

"If, then, I am licensed to preach, I am not obliged to use that form of absolution, but such as I may think 'needful and convenient;' which clearly shews the doubt the authors of the canons entertained about that form, or they would hardly have provided such an explanation."

"It might well be objected, Mr. Seymour, that

the words, 'if he be a preacher,' were words of much graver import at the time when the canons were enacted than they are now; and that the class intended to be described was of a more restricted nature than that of preachers of the present day. But admitting, for the sake of argument, that preachers then and preachers now—that is, every ordained clergyman—are the same, it requires to be proved that the words of the canon apply to the form of absolution."

Mr. Seymour repeated the words of the canon with great emphasis.

"You quote correctly; but mark, now. The canon provides that the preacher need not confine himself to the words of the communion-book in '*instructing* and *comforting*' the sick person. On referring to the Visitation-service, we find certain exhortations for comforting and instructing the sick person, previous to the rehearsal of the articles of the Belief. Now, even if there were no such portions of the service, few would be ready to admit, that a mere permission to use your discretion in '*exhorting* and *comforting*' the sick person would permit you to refuse the absolution as it there stands, when, after confession, it is '*humbly and heartily*

required' of you by the sick man. Even in such a case, the permission in the canon would not overrule the *command* in the rubric. How much weaker, therefore, is the argument, when we actually find in the service especial parts for exhortation and comfort, to which the actual words of the canon do refer, and over which alone the discretion is permitted!"

"Your argument is ingenious, certainly," replied Seymour.

"Well, then, let us give it up. Let us admit that the words of the canon do apply to the form of absolution, and that the use of it is permissive. How are you benefited in your argument against the form itself? Surely the Church could not have had any very great doubts as to the propriety of that form, when she *permitted* those among her clergy who were preachers to use it, and enjoined the use of it on all those who were not preachers."

"At least, then, she has expressed her doubts about it," said the vicar.

"On the contrary, in the preface to the Prayer-book, the Church has distinctly declared that every thing, as well in the former service-book as in the present, was according to sound doctrine, and such as every man might conscientiously follow and use ;

the generality of which declaration does not admit of an exception."

"But you seem, Dr. Worthington, to be content to prove that the Church has sanctioned that form, and not that it is in accordance to the word of God."

"Your argument, Mr. Seymour," replied Worthington, "was, that the Church had relaxed the especial injunctions of her rubric, and had thus released her sons from the necessity of believing in those injunctions. It was my duty, therefore, to shew the views of the Church on that point."

"But still, unless you can convince me of its being scriptural, I am not bound to use that form," replied Seymour.

"Were I arguing with a sectarian, with whom my sole point of agreement were the final appeal to Scripture, I would then proceed to shew how the power delegated by our Saviour to His Apostles has been preserved in our Church, and how the words in which we are ordered to absolve the penitent are purely scriptural. When my opponent in argument is a minister of the Church, I disdain to use such an appeal, and would not insult him by so doing."

"Disdain such an appeal!" replied the vicar.

"Can I suppose that he wishes to re-consider

the oath which he took at his ordination; and when he has *ex animo* sworn that 'the Book of Common Prayer, and Ordering of Bishops, Priests, and Deacons, containeth *nothing in it contrary to the word of God*, and that it may lawfully be so used, and that he himself will use the form prescribed in public prayer and in administering the sacraments, and *none other*,'—he now desires to wrest the Scriptures to a defence of his perjury?"

"Your language is at least plain," replied Seymour, biting his lips.

Dr. Worthington's hand was here seized, and shaken heartily, by a tall, good-looking, middle-aged man, on whom the walkers almost stumbled as they turned a corner by the New Inn.

"How do you do, Dr. Worthington?" said the stranger—"and Lady Emily—quite well? Ah, Mr. Seymour, how do you do? Mrs. S. and all the cherubs quite well? Come, that's right," continued Sir Thomas Buxley, of Buxley Hall, late liberal M.P. for the county. "Hope we shall have the pleasure of seeing you and Lady Emily at the Hall. Come, let me see—to-day's Wednesday; to-morrow we have the pleasure of meeting you and Lady Emily at our good friend Mrs. Lathom's; Saturday's fair-

day at Brotherton—must go; Monday, off to Sir George's, to have a try at the birds; Sunday—no, Doctor, that won't do, I know. What do you say to Friday? I've no doubt our good vicar will join us. You're not engaged, Doctor?"

"Certainly not engaged, Sir Thomas; but——"

"Very well, very well; then that's settled. Six o'clock. You'll come, Seymour?"

"Nay, nay, Sir Thomas," replied Worthington; "you travel too fast. I really cannot come."

"Not come, and not engaged? Pooh! pooh! We're always ready to see friends—never put out at Buxley," replied the baronet.

"Perhaps you do not know that I have a decided objection to going out on a Friday," replied Worthington, calmly.

"Oh, very well, very well. Odd notion!—dried herrings and potatoes, I suppose," muttered the lord of Buxley. "Well, good bye, Doctor; then I shall dine with the Reform Club at Takeafee. Good bye, Seymour: better luck next time"—and thus saying, the knight went on his way.

"Are you for a walk over the south downs to-day, Mr. Seymour?" asked Worthington of the vicar, as soon as Sir Thomas was round a corner.

“Willingly, for a short hour,” replied the vicar. “I cannot but thank you,” he continued, as they proceeded on their ramble,—“I cannot but thank you for so decidedly refusing Sir Thomas’s invitation for Friday; though, perhaps, not for the reasons which actuated you.”

“You do not, then, follow the Church’s discipline in keeping fasts?”

“Not strictly. I am willing to admit the high authority of the holy prophets under the old dispensation; the distinct injunctions of our Saviour; the clear words of His Apostles; the custom of the primitive Christians;—all adding their contribution to the proof of the duty of mortifying the flesh by fasting.”

“This admitted, where is your objection?” asked Worthington.

“To that Romish spirit with which our reformers seem to have marked out how many days, and what particular days, we ought to fast; and by which they seem to say, ‘Do this, and then feel satisfied that you have performed your duty,’” replied the vicar.

“You have indeed grievously misunderstood the spirit in which the Church has regulated her disci-

pline of mortification," replied Worthington. "In no part of her discipline has she kept in mind more constantly that saying which she quotes in her Articles—'When ye have done all, say, We are unprofitable servants.'"

"I cannot but feel," said Seymour, "that my Christian freedom is trenched upon by such a minute ceremonial, and which seems to presuppose that an equal number of fasts are sufficient for all her children. Such a discipline as this I cannot but think unbecoming a spiritual worship, and interfering with the liberty of the new covenant."

"Such views are not to be wondered at; more especially as, in late years, we have been endeavouring to free ourselves from all restraint in things ecclesiastical, and to contend for the right of individual private judgment—not the duty of judging of the Scriptures under the directing hand of our mother the Church. But now, mark how differently the Church has acted in this matter. She has marked out no particular days, without good and sufficient reason. First, every Friday in the year, as commemorative of that awful sacrifice once for all made upon the cross on that day. Her reason was, the custom of the apostolic Church from the day that

the Bridegroom was taken away. The same reason attaches to the observance of those forty days during which our Saviour fasted in the wilderness. The like reason, and the scriptural practice of the Church of Corinth previous to the separating of the two apostles for the work of the ministry, attach to the observance of the Ember-weeks, and, indeed, to every day which the Church has set apart as a vigil or fast-day."

"Yet still there remains the objection of one kind of satisfaction being sufficient for all men," replied the vicar.

"Nay, look what the Church hath done. Our Saviour enjoined us to fast, and prescribed how and in what way we should fast, and attached to that exercise an especial blessing. The Church, recognising this duty, and obedient to the command of her Lord, hath not presumed to ordain how we shall fast. She hath, indeed, declared, that on certain days her children ought to fast, in order to obtain a unity of feeling and action, and to preclude the temptation to neglect the duty altogether. She hath said, 'Son, on this day thy Saviour died for thee: it will be good for thee on that day to mortify the affections and lusts of the flesh, and to be dead unto

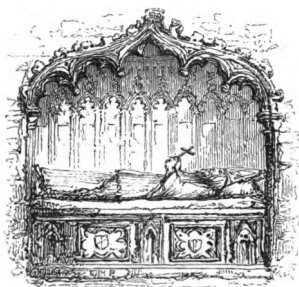
sin.' Again, she saith, 'Son, on this day the holy Church of Corinth fasted and prayed, before they set apart Paul and Barnabas for the work of the ministry: on this day, therefore, fast and pray.' She doth not say with what measure we shall fast; she doth not say these hundred and eight days are sufficient for thee and for me, for young and for old, for good and for ill. She does say—'a less number of days than these the early Church held to be insufficient, even for the best among them. Let us do likewise. He who spared the Ninevites may, peradventure, spare us, when, as one body and one soul, we come unto Him with fasting and prayer.'"

"But yet the practice of Rome, and the absence of any penalties in our own Church for the breach of these observances, though arguments of a totally different kind, must still have weight," suggested Seymour.

"They are alike in their effect—they are equally fallacious. If Rome abused a means of grace committed to her, her abuse of the law is no argument against the proper use of it. And because the Church has attached no penalties to the neglect of this portion of her discipline, surely the mere silence of her authorities is no proof of her acquiescence in

the neglect or breach of her injunctions. What the especial benefits are which result from this discipline, we cannot know in this world: let us, therefore, say, in the words of the homily, 'Lord, have mercy on us, and give us grace, that while we live in this miserable world, we may, through Thy help, bring forth this and such other fruits of the Spirit commended and commanded by Thy holy Word, to the glory of Thy name and to our comforts; that, after the race of this wretched life, we may live everlastingly with Thee in Thy heavenly kingdom.' "

"I am sorry that we must now part," said Seymour: "let me, therefore, thank you for your explanations; which, if they do not convince me, will at least render me diffident of my own opinions."





CHAPTER V.

Christian Almsgiving.

Glos. Now, good sir, who are you ?

Edg. A most poor man, made lame by fortune's blows,
Who, by the art of known and feeling sorrows,
Am pregnant to good pity. Give me your hand ;
I'll lead you to some biding.

King Lear.



N what cave, my Mary, have you been hiding yourself, since you ran away with but half a breakfast?" said Mr. Lathom to his eldest daughter, as soon as the first noise of knives and forks was over.

" Fern-gathering, or seaweed-hunting, I dare say, Miss Lathom ?" said Sir Thomas Buxley.

" Neither one nor the other, Sir Thomas," observed Mr. Lathom.

" Oh, indeed ! A donkey-party to the Druids'

cairn, or a sail in the revenue-cutter?" suggested the polite knight.

"I have been with poor Mrs. Brookes," was Mary's reply to her father, as soon as the others had concluded.

"Poor creature!" said her father: "I thought some kind neighbour had promised to be with her."

"Was not paid, and therefore would not come—the old story with such people," said Sir Thomas, with a sneer.

"Nay, Sir Thomas," replied Mrs. Lathom, "this poor neighbour does her best."

"But, my dear madam, the ingratitude of these classes is deplorable—totally blind to all enlightened feelings of philanthropy," replied the knight.

"As far as talking, writing, and speaking about it goes, no doubt totally blind to the advantages of an octavo tract, a benevolent society's committee-room, or a public-meeting at the assembly-rooms; but not so in practice. This woman is an example. She has a large and young family of her own, too young to be left unattended; her husband is out all day; and there is no one to whom she can entrust her children. She cannot, therefore, leave them in the daytime; but she gives up the greater portion of

her nightly rest, to sit by the bedside of her dying neighbour," replied Mr. Lathom.

"A mere solitary instance," said the knight, with a sneer.

"Nay, Sir Thomas," said Dr. Worthington: "in acts of mutual kindness the poor may well be our instructors. They will willingly pawn their own things, to relieve the wants of a destitute neighbour; when hardly able to keep their own heads above water, will add the child of another who is badly off to their own six or seven children; attend their friends in the most dangerous disorders; pray by their bedside; and subscribe their mite to the relief of an injured fellow-workman."

"Does not all this supposed kindness," rejoined the knight, "arise from a consciousness that, in such a poverty-stricken and abject state as many of them are, they cannot be worse off by the addition of another child or so, or by pawning an old jacket for a neighbour,—nay, perhaps are benefited by the act, by the character it obtains for them among the philanthropists of the higher classes, who are deceived by such a specious performance?"

"Nothing is more easy than to impute bad motives, Sir Thomas," replied Worthington, calmly;

"and no argument is more fallacious, and yet less easily answered, than a sneer; and yet, what feelings do we experience when we learn how the world imputes wrong motives to our own actions!"

"Nay, my good friend," replied Sir Thomas, with a heightened colour, "I have no doubt myself—I merely put the case—as I said, I have no doubt that there are some instances of philanthropical kindness in the lower classes; but really the impositions of those classes,—their false tales, their manufactured sores, their fresh-water sailors, their begging-letters,—steel one's heart against real objects of charity."

"My dear sir," replied Worthington, "we have too many reasons, too many motives to influence us in refusing relief to poor petitioners, to add to the catalogue that most influential of all, the fear of imposition. As we hurry onward to our business, we have no time to stop—so says prudence—to question any of the miserable objects we may meet; or our pride comes in, and suggests a public charity, and its lengthy advertisement in the daily papers; or fashion suggests some little luxury;—and then, if we endeavour to stifle all these temptations, and are prepared to dole out our poor pittance to the next

object of charity, the fear of imposition comes to our aid, and whispers, 'Fraud;' and we pass him by, and hurry on to our calling."

"But yet, Edward," said Mrs. Lathom, "you must feel that the existence of such frauds is but too clearly proved; and that therefore some check must be placed on indiscriminate gifts."

"That such frauds do exist, there can be no doubt; but that they exist in the relative numbers which we have been accustomed to believe, a late report to the Commons enables us to deny."¹

"Enough, surely, to make us cautious," suggested Buxley:

"Enough, Sir Thomas, to make us believe in the reality of those forms of distress which these impostures represent."

"I do not quite comprehend your argument," said the knight.

"Let me develope it to you as I found it in the writings of a friend of the poor man. 'Falsehood,' says that writer, 'is always the imitator of truth.

¹ The last police-report to the House of Commons states, fifty begging-letter writers out of sixteen thousand delinquents, and one hundred bearers of fictitious petitions. Mendicants in London above four thousand.

Every imposture proves a reality, and is ever the representative of a real calamity which has afflicted some of our fellow-travellers in the journey of life. No man ever yet invented an entirely new thing, either in life or morals. The basis of all heresies is truth; and so is the groundwork of the numerous frauds and false appearances which are assumed by beggars. It is acting,—where the parts and passions are real, and the substance real incidents: but the time and action are condensed, and the tone exaggerated.’ ”¹

“But surely, Dr. Worthington,” said Sir Thomas, with some confidence, “you would not advocate indiscriminate charity—that normal evil, which prevents true charity, and encourages beggary, idleness, and profligacy?”

“Not only would I not encourage it,” replied Worthington, “but I would punish it—”

The knight put down his knife and fork in sheer delight.

“—As an offence,” continued Worthington, “against good grammar and common sense.”

The knight resumed his previous occupation.

“True Christian charity,” continued the Doctor,

¹ Bosanquet's Rights and Claims of the Poor.

"seems to me to be unable to exist without, on the one hand, a wish to give—on the other, a claim to receive: discrimination, consequently, is as much a part of Christian charity as the will to benefit a fellow-creature."

"I think," said Mr. Lathom, "Sir Thomas was intending to speak of indiscriminate giving to all who ask."

"Precisely so," said the knight: "perhaps, Doctor, you defend that?"

"We have been commanded to give to every one that asketh of us. Shall we hesitate to carry out this injunction? Could we not do so without detriment to ourselves, and without disregarding that scale of difference of claims which greater degrees of want enforce on us? May we not, indeed, give to *all, discriminately?*"

"But then, my dear sir," said Sir Thomas, "those cases of imposture, which you admit would render your charity too often a premium to vice?"

"It is an old maxim in our law, that it is better that nine guilty men should escape than one innocent man suffer unjustly. So in charitable acts, is it not better that nine impostors should be benefited than one poor man should want? We are much too .

ready to presuppose every case an imposture. We always give ourselves the benefit of the doubt : should we not rather give to charity the benefit of the doubt ?”

“Where, then, will you find more perfect charity than in the new Poor-law ?” said the knight, triumphantly : “there is discrimination at its height.”

“True,” replied Mr. Lathom,—“discrimination in cartloads, and the wish of doing good in handfuls.”

“Of course, then, there is no charity at all in a legal provision for the poor,” said the knight, rather snappishly : “how say you, Dr. Worthington ? I know our good host has odd opinions on this point.”

“Far from it, Sir Thomas : it is a very great error to suppose there is no charity in a poor-law. Not, indeed, on the part of guardians and relieving-officers ; though, indeed, they might claim a share of the charity of the nation, did they strive to administer the law in a charitable spirit. Nor, indeed, does the charity reside in the individual ratepayer ; unless, looking to the end for which his contribution is given, he pays it cheerfully, for the sake of that object, and not grudgingly as a state-tax.”

“Where, then, does this wondrous charity reside?” asked Mr. Lathom.

“In the nation—in that representative portion of it, more especially, which, speaking as the voice of the nation, and acting as the agent of the nation, voluntarily taxed the people for the benefit of the poor; and, levying that tax on the amount of the comforts of the several classes, claimed from the most luxurious the greatest contribution towards the most destitute.”

“And yet,” said Mr. Lathom, “it has lately been advanced by a leading review on the side of the new Poor-law, that the origin of enactments in favour of the poor were only acts for legalizing slavery, under a more specious name.”¹

“And never was a more wicked libel on a nation. The earliest recognised principle is that of providing for the sustenance of the destitute. ‘Let the poor be sustained by the rectors of churches and their parishioners, so that no man should die for want of sustenance.’ Such was the ordinance, as old as Alfred, and incorporated into our law, on which the original enactments for a general legal provision were founded. But yet it was never in-

¹ Edinburgh Review.

tended that private charity should not only be discouraged, but, as the commissioners boast, prevented, by this legal provision."

"But why not?" asked Sir Thomas Buxley,—
"why not? Every one who is really distressed can demand and obtain relief; then why not ask and receive that which the state has commanded, and thus relieve the burdens of individuals?"

"Why, Sir Thomas, you have taken up a new position since we last argued the case," said Mr. Lathom, with a smile: "you used to maintain that the prevention of private charity flowed, of necessity, from the new Poor-law."

"Oh, no doubt Sir Thomas will be most happy to argue that point, when he has beaten Edward on his present position," said Mrs. Lathom.

The knight's countenance seemed to belie Mrs. Lathom's words.

"Perhaps Sir Thomas has discovered," suggested Mr. Lathom, who was always pleased at finding the great whig backing out of his positions, "that the prevention of all private charity is but another expression for the demoralisation of the people; and that, however such an effect may, by possibility, flow from a poor-law founded in error and administered

in uncharitableness, still it is too monstrous a proposition to affirm that such is the necessary result of a poor-law."

"Come, come, gentlemen," said Sir Thomas, with a forced laugh, "one at a time : let Dr. Worthington answer my position first."

"You ask me, then," said Worthington, "why, in practice, the poor-law should not supersede the charity of individuals?"

"Precisely so," said Buxley.

"Chiefly, Sir Thomas, from the practical impossibility of making a beneficial application of a single remedy to very widely differing cases—making one rule whereby to measure all the various forms which poverty and destitution naturally assume."

"Or, as I should say," observed Mr. Lathom, "because, like the quack-doctor who applies his water-of-life to every thing, from a toothache to the scarlet fever, you apply your workhouse-test to every applicant for relief, as the proper substitute for inquiry."

"Yet," replied the knight, "what test admits of a more universal application? Surely, if an applicant is really distressed, this is his best remedy."

"No doubt, Sir Thomas, that, on the Procrustean principle, it is possible so to force all various forms of distress under your single rule. What I spoke of was the impossibility of this application being made to all cases *beneficially*."

"That can be decided by practice alone," replied Buxley: "what evidence is there on the point?"

"Plenty of evidence: the only difficulty is to know what to select. Take a case which occurred in my own parish," replied Worthington.

"One moment, Edward," said the host, with a very grave face: "before you give your instance, do you not think it would be more satisfactory to Sir Thomas, if you were to pass the wine?"

"Well, well. Take this case," continued the Doctor, with a smile: "an agricultural labourer in Somertown, a married man with several young children, hardworking, and in his station tolerably well off, lost his sight from a marsh-fever. His savings were all consumed by his illness; and when he left his bed, he was blind and destitute. What relief would the poor-law have afforded this man?"

"The very best possible," replied Sir Thomas, triumphantly,—"taken him and his family into the

house, educated his children, and taught them to knit stockings, and have employed his wife in the washing-house."

"And the husband?" asked Worthington.

"Oh, he might sit in the men's room and do nothing."

"Precisely so; and thus, unemployed, among strangers, and companions ever on the change—perhaps left alone for some considerable time, when the men were at work in the garden,—separated from all his connexions, he would be rather more like a beast pensioned off by the state, than a poor man whose misfortunes demand for him the assistance of the more fortunate."

"I grant you, Dr. Worthington, he might be rather lonely at times; but still, what else could we do? We could not have exceptions for every case," said the knight.

"Undoubtedly not: such a provision would not only be impracticable in a general law, but subversive of the principle of legal enactments; and therefore it is that, however well the law may be administered, it not only cannot supersede private charity, but, on the contrary, must assume a station of subserviency to the almsgiving of individuals."

“ But what more could private charity do for him ?” asked Buxley.

“ What it did for him was this : by the contributions of his master and a few other individuals, at the expense of a few pounds, he was taught the poor man’s trade, rope-mat making ; and now, instead of leading a life of useless dependence, and of painful separation from his children, he is ever industrious, ever cheerful, and thankful for the benefits he has received. His children he is enabled to put to school ; and what with the earnings of his eldest boy, his wife, and his own trade, he is now pecuniarily better off than before his affliction.”

“ Yet we cannot be expected to institute minute inquiries into every case ; besides, whence could we get our information ?” asked Sir Thomas.

“ You might do so with but a very little, if any, additional labour to yourselves, if you would but consult with the clergyman of the parish from which the applicant comes, and to whom, if the priest does his duty, he ought to be well known.”

“ Well, *if* he is a magistrate, he is an ex-officio guardian ; and no doubt his recommendations would meet with every attention,” replied the knight.

“ That little ‘ *if* ’ involves the entire case ; re-

move that 'if,' and make every rector or vicar, or resident curate in the case of a non-resident vicar or rector, a guardian by right of his position in the parish, and you will go far to improve the administration of the poor-law," replied Worthington.

"But surely, Dr. Worthington, a dozen such cases as this can be no very valid objection to a poor-law?" said Buxley.

"Not to *a* poor-law, yet to a certain extent objections to *the* poor-law, so far as in principle it discourages that careful investigation which is a part of true charity. But what that case was cited for was, to prove how impossible it is for a law, founded on the principle of a single test, to supersede private charity. When, however, we descend to that law as practically administered, we find reason upon reason for discouraging the use of the legal provision, and encouraging the charity of individuals."

"Oh, no doubt, you believe in poor-law bastilles," said the knight.

"Far from it, Sir Thomas: I have too long been chairman of our Union, not to know how far to credit statements, which a little ingenious embroidery or bold invention has compounded out of trifles.

But I do believe what has been proved in many an investigation, as well before coroners as commissioners—facts which cannot but drive the most niggardly among us to assist the poor in maintaining themselves out of the walls of the union-house.”

“Perhaps you would wish to restore the old system of making the hearty meals in the poor-house a premium for idleness and imposture?” asked Buxley.

“That would not be acting according to the principles of charity, but, on the contrary, in direct opposition to them. But yet,” continued Worthington, “I would not reduce the dietary to the lowest possible on which life can be maintained, and render a poor-house, which ought to be for a consolation, so great a terror in the eyes of the destitute, as to drive them to the commission of crime, under the hope that a prison will be less fearful than a union-house. When we see that the practical administration of a law can be so far neglected as to permit the crowding and huddling together of children, so as to engender and propagate the most loathsome diseases,—and this not for a day, or a week, but for weeks and months, even to the risk of life,—surely we must look with suspicion on the

principles which can admit so much disorder ; and feel ourselves called upon to aid the poor in his honest endeavours of avoiding the miseries which we see can arise in a union poor-house. And this more especially when the case in point is discovered to be no individual case, but only the worst of its class."

"I suppose I must give in—you are too many for me," said the knight.

"Not yet, Sir Thomas," said Mr. Lathom : "as Edward seems to have concluded, let me wind up the discussion with one more complaint."

"As you please, my good friend," said the knight, with an air of resignation.

"My complaint, then," said the host, "is of that daily increasing practice of inflicting the most severe punishments on those who in any way infringe the rules of the union-house."

"What, are there to be no punishments for the refractory, then?" asked Buxley.

"Certainly there should be—but proportionate to the offence, and not to the pettishness of the governor, or the anger of the committing magistrate. A man sets a springe, and catches a hare : the law awards him three months in jail. Another man

commits an aggravated assault; and the sessions award him six weeks in bridewell, and render his punishment more severe by making the first and last week solitary confinement——”

“ Well,” said Sir Thomas, rather fidgetingly.

“ Half a dozen lads, from sixteen to nineteen, create a disturbance in the union-house; quarrel, either among themselves, or with some of the officers; the disturbance increases, the porter or the governor gets a blow, and some windows are broken. They are sent to prison rightly; but what is their punishment? *Solitary confinement for periods from six weeks to four months, during which time their only exercise is a walk for ten minutes every morning in the prison-yard; their diet lower than that of the rest of the prisoners—some perhaps committed for very heinous crimes; and the chaplain and surgeon forbidden to visit them, because of the verbal orders of the committing magistrate.*”

“ Can these things be true?” asked the vicar.

“ Too true, and supported by evidence which cannot be questioned.”

“ If the law has given such power to the magistrate, the sooner it is taken away again the better.”

“ Upon my word, that is too much,” said the knight.

“Let every union maintain its own prisoners in the county-jail, and then we should not find the number of committals so greatly on the increase. It is too great a temptation to throw in a guardian's way, that of reducing the poor-rate at the expense of the county-rate, and making the county prison a supplementary house for the union,” said Mr. Lathom.

Two bows from the hostess to Lady Emily Worthington and Lady Buxley gave the signal for the dispersion of the ladies; and Sir Thomas, on the look-out for a good break in the conversation, turned the attention of the party, when the door had closed on the last of the ladies, to the weight of some extraordinary turnips, which had won the gold marrow-spoon at the last horticultural meeting.

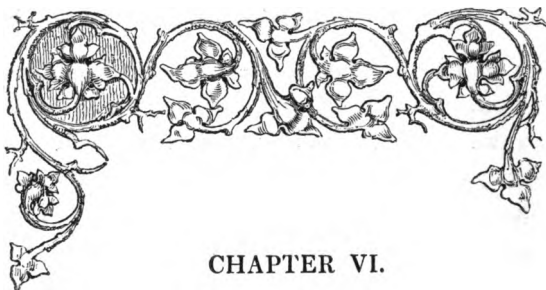
There was an ancient and goodly custom at the time of the Reformation, of keeping in every church an alms-chest, from which the money laid up was divided to the poor at the great festivals of the Church. It was also ordered in the Litany of 1549, that the offertory shall be said daily; and during the reading of it, all shall contribute their portion to the poor man's box, every one according to his ability and the charitableness of his mind. From the

time of the first legislative provision for the poor, this goodly custom fell into disuse, and the service was abruptly concluded before the reading of the offertory. It is difficult to discover any authority, but that of customary neglect, in favour of the present habit of concluding the service after the prayer for the queen, instead of after that for the Church militant. The effect of this disuse has been, to discourage the habit of Christian almsgiving. And now, the offertory being confined to the administration of the sacrament of the eucharist, and that Christian consolation afforded as seldom as possible, the idea of regarding almsgiving as a portion of our service to God in His holy place has become extinct as a general truth. And men of wealth, the great lords of the treasures of the world, do not scruple to insult their God by praying Him some three or four times in the year,—peradventure not so often,—to accept their alms and oblations, in the form of the fiftieth or hundredth thousandth part of their annual income—their sacramental half-crown ; and call themselves charitable when they add, with a self-consciousness of an act of wondrous benevolence, their guinea to the quarterly charity-sermon ! Many, however, of the rich in these days are will-

ing to relieve distress, were they but acquainted with it. But it is too often the case, that the poor are known to the poor only: the distinctions of society occasion this; and therefore the poor want a friend, by whom alone the evil resulting from the estrangement of the rich and the poor can be alleviated.

Amid all his distresses and sorrows, the poor man has one friend, whose duty it is—and we would hope his pride also—to listen to his tale, and tender his assistance as far as his means will permit,—his parish priest. Let us never forget that the Church of England is in principle the poor man's Church: let its members remember how principle may be overlaid with practice, as the brightest steel with corroding rust.





CHAPTER VI.

Church-Music.

Sweetest of sweets, I thank you : when displeasure
 Did, through my body, wound my mind,
 You took me hence, and in your house of pleasure
 A dainty lodging me assigned.

Now I in you without a body move,
 Rising and falling with your wings ;
 We both together sweetly live and love,
 Yet say sometimes, " God help poor kings !"

Comfort, I'll die ; for if you part from me,
 Sure I shall do so, and much more ;
 But if I travel in your company,
 You know the way to heaven's door.

HERBERT.



ATTRACTED by the discussion on the claims of the Christian poor, Mrs. Lathom had lingered at the dinner-table far beyond the usual time, unwilling to leave the matter unfinished. It was not

therefore long before the summons to tea broke up the gentlemen's circle in the dining-room, much to the relief of the worthy whig, who, solitary in his opinions, and given rather to believe in newspaper facts, as to the overgrown nature of the Church, the character of the clergy, and the rapacity and villany of every one who was not with him at the poll,—found himself, as soon as the great-turnip question had subsided into politics, rather badly situated between the dry facts of his host and the arguments of his friend Dr. Worthington. He could not say, "how happy he could be, were t'other dear charmer away;" but he felt that he would have been much happier in the chair at the Foxington anti-pay-any-taxes-club, with no one to contradict his facts, and some twenty of his own tenants to applaud his words. With these thoughts he led the way to the drawing-room, determined to talk any thing rather than politics, and to any body but Dr. Worthington.

"I am almost afraid to ask you, Dr. Worthington, how you liked our singing: the smile that played about your mouth during the anthem was rather decisive," said the rector, as he sipped his first cup of coffee.

"I may not deny the charge; though in general it gives me pain to listen to the desecration of sacred music, with which our country choirs abound: yet to hear the Witches' Chorus in Macbeth converted into an anthem quite overcame my gravity."

"It was an exception, Edward," said Mrs. Lathom; "our choir generally attempt Handel and Haydn; and if carefully analysed, mayhap your Witches' Chorus would turn out to be some composition of those masters, re-arranged by our choir."

"What can I do?" said Seymour: "if I close the singing-gallery, I may as well close my church, as far as the poor are concerned. I may not do evil, that good may ensue. We to whom it is displeasing are the minority, and must endure for the sake of our weaker brethren, and give to them no offence."

"My dear sir," replied Worthington, "your defence involves the proof of two positions—the one a matter of experience, whether the alteration of the singing will involve the absence of the poor; the other, whether there is not a duty to our God in conducting the services of the Church superior to that principle of bowing to the feelings of the majority, and not giving offence to those to whom in especial our Saviour declared, He came to preach

the gospel. Let us take the matter of experience: are you certain that the poorer part of your congregation would absent themselves were the singing abolished, and plain church-music substituted for it?"

"Judging from their delight in it as it now is, I cannot but think they would secede with the choir," replied the vicar.

"You have not tried, then?" asked Worthington.

"Never, through fear of offence. Once, indeed, I suggested to the leader of the party a graver selection of airs, such as the congregation could join in; but, though gravely thanked, my advice was never acted on."

"In opposition to this, take a fact: when I first came to Collington, my choir thought fit to welcome me with an anthem altered from Haydn's Creation. To this, and to the singing in general, I objected; met with the same answer as yourself, and nearly made up my mind to bear with it. Had the choir but behaved decently during service, they might, perhaps, have existed now: as it was, they brought it on their own heads, by settling their parts, choosing their anthems, and tuning their instruments, during service-time. My churchwarden was the leader; so I summoned him to the vicarage, informed

him of his duty in assisting the minister in enforcing order during service; and commanded him to keep both himself and his fellow-singers quiet."

"And did he not tell you, that you knew nothing about choral-singing, Edward?" asked Mrs. Lathom.

"Nothing more nor less, than that if I was one of them, I should know it was impossible; because they must settle what they would sing. That is easily mended, Mr. Slakings, I replied: I will send to you every Friday evening a note of what I desire may be sung on the Sunday. With a further assurance of the impossibility of the case, Mr. Churchwarden departed; and I, according to my promise, sent a note of the psalms to his house on the Friday."

"And your gallery was vacant the next Sunday?" said Mr. Seymour.

"Just so: therefore the service was, for that day, without music. Taking no notice of the affair, I sent the usual note on the next Friday, and employed myself in teaching my school-children to sing a few plain tunes in the meantime. Well, next Sunday, no choir. Having given two opportunities, I now proceeded to action; filled the gallery with my school-children; took some trouble, and got Emily to help, in teaching the best voices how to chant a few

simple Gregorians, and sing the morning and evening hymns. The Sunday after saw my old friends, not in their old places, as their gallery was pre-occupied, but reduced into quiet members of my flock, obliged to confess themselves fairly beaten by their anti-choral rector. Before a month was over, my churchwarden volunteered to assist me in leading and directing the chanting and singing. Knowing him to be fairly skilled in music, and to have a good voice when regulated, he was forthwith installed as choir-master. Time, patience, and perseverance, have now cemented the structure; and I believe I may say, that no one of my parishioners would wish to return to the old days of viols and clarionets."

"In your case, Dr. Worthington, the experiment has answered; but yet, one swallow does not make a summer, nor one fact warrant a general induction," said the vicar.

"Do not think, Mr. Seymour, that I would for one moment favour that very vicious practice of this age, of generalising from solitary facts. My case is cited as one perhaps only of many, where the attempt was made under the most disadvantageous appearances, and where patience gained a victory over rural obstinacy."

“I should hardly like to attempt the alteration among the fishers and old women of Kingsgate,” said the rector, hesitatingly.

“Precisely so—such feelings are natural; *but are they right?*” said Dr. Worthington,—“are they not inconsistent with the precept of doing all things to the glory of God? or of doing things decently and in order? or to the edifying and well-governing of the Church?”

“I am ready, Dr. Worthington,” replied the vicar,—“very ready to admit the high duty imposed on us all, of so conducting our worship in God’s holy temple, as ever to keep our minds fixed on Him whose mercies we are recording and whose praises we are endeavouring to celebrate; and I must admit that the generality of the rural choir-singing has a totally different effect. But still, am I not to bend, in this respect, to the feelings of the larger class of my congregation, rather than give offence to the poorer brethren?”

“Certainly, if that offence is to be given merely for the sake of gratifying the feelings of the richer minority. If, however, our duty to God, in the well-ordering of His holy worship, is to be set on the one side, and the giving not offence to our weaker bre-

thren on the other, then does it seem to me that our choice is destroyed : we cannot but prefer God's honour, or abide His displeasure, if we bow to the voice of the majority, and not to the words of truth," replied Worthington. "The Jews had the world on their side when they cried, 'Crucify Him! crucify Him!' but they had not the less sin, in that they rejected their God."

"Surely, Edward," said Mrs. Lathom, "you cannot look so gravely on the mere discordant sounds of the village-choir: their intention is good—their powers alone are in fault."

"Far from it, Margaret; their intentions are too clearly shewn by their conduct. They come not to hear, or to bear their part in, the services of the Church; but they come to be heard, and to be regarded with admiration by their silent neighbours. Let us not forget that, while many acts are not in themselves essential, yet that, as minute portions of a system—as links in a great chain—as the signs and symbols of our feelings—as indicatory of reverence, of obedience, of thankfulness, and of an ever-present sense of our inferiority,—they do assume to themselves the nature of essentials. He that is careless in small matters will be careless in greater;

but to that servant who was careful in small things much was given. But still, Margaret, we have, in this discussion, begun at the wrong end : *what* words shall be sung is the first consideration ; *how* these words shall be sung, the second."

"Are we not free to choose, each for himself?" asked the rector.

"In practice, yes ; in principle, no," replied Worthington.

"By what authority, then, are we bound?" asked Mr. Seymour.

"By the clear word of Scripture—by the practice of the early Church—by the rubric of your Prayer-book," replied Worthington.

"St. Paul, when he admonished the Colossians to speak to one another in psalms, and hymns, and spiritual songs, said not what psalms, or what hymns, or whose spiritual songs," replied the rector.

"And yet," said Worthington, "that those to whom he wrote considered that he did define what psalms, hymns, and spiritual songs his converts should use, we have the testimony of the early fathers, that by those three words the Church understood the psalms of David, the hymns of the inspired prophets of the Old and New Testament, and that

those spiritual songs were not the compositions of indifferent persons, but of the bishops and martyrs of the Church. The two former of these practices our Church has retained in her services, directing us, at the discretion of the minister, to chant the psalms, the hymns before the commencement of the psalms and after the lessons of the day, the creeds, and the litany; whilst in her anthems she has kept alive a memorial of those spiritual songs which were used by the early Christians."

"Yet she has no where interdicted the use of such psalms and hymns as we are accustomed to use; and does not such an absence of interdiction involve a permissive sanction?" asked the rector.

"Of those practices which are in accordance with that of the Church in all ages, but not of such as are against it. But in this respect our Church deemed herself secure against innovation, when she compelled her members to swear to perform the public service according to the Book of Common Prayer, deeming the rubric a part and portion of the book, She did not believe that incumbents in her pale would so far forget their duty to their mother, as to dare to collate into a volume of psalms and hymns,

designed, as the title declared, for the use of the Church of England, the writings of dissenters and enemies of the Church, and insult one of her bishops by placing the Church-hymn of Ken amid the lines of Toplady, Berridge, Venn, Wesley, and Montgomery; nor did she believe that one of her bishops should be found, as at this time, who would permit such a collection to be dedicated to him by its author, an incumbent in his diocese."

"To what, then, would you reduce us?" asked the rector.

"To the plain and simple chanting of such portions of the service as the rubric permits, varying the amount according to the nature of the congregation: where the knowledge of the choir admits, restoring the anthem to its right use and place; where this cannot be done,—and if not done well, let it not be done at all,—use such portions of those metrical versions of the psalms—which, from the sanction under which they are appended to our Prayer-book, come to us with a *quasi* Church-authority—as to the minister may seem best adapted to the tone of mind which the services of the day are intended to promote. But above all, let your chanting be simple, little or no ornament, but plain and easy; yet

full and melodious, running with, or rather subservient to, the inspired words—not shrouding them in the luxuriance of its ornament,” replied Worthington.

“Is it not Collier,” said Mrs. Lathom, “who says that religious harmony must be moving withal, but noble, grave, solemn, and seraphic—fit for a martyr to play, and for an angel to hear?”

“And such it was indeed, in the days when Chrysostom deemed it madness to pollute the ears with the frittered melodies of the theatre, and when, as St. Ambrose says, ‘the Christians did not take delight in the deadly songs of the theatre, that enervate the mind, and excite the passions.’ But sad havoc has been made; and music, which was once the child of the Church, has become her mistress, bending her services to the new modulations of her art, instead of remaining a handmaid to her devotions. In our own country this has been especially the case, where, since the days of Charles II., instead of resisting the innovating spirit of the operatic music of the day, the Church has yielded to it, and condescended to accept of it in the place of her ancient melodies.”

"Yet do not the writers and composers of the time of the Restoration form the standard of our sacred music? do we not look to them as its restorers, and the fountain from which to draw?" asked Mrs. Lathom.

"That the composers of that day are those most used and followed in this, I must admit; that Blow, Humphrey, and even the justly celebrated Purcel, are the standard authors of our Church-music, I do deny; but at the same time let me admit, that they were the founders of a new school, which, neglecting the severer styles of Tallis, Byrd, Child, and Gibbons, and seeking to gratify the opera-loving and frivolous taste of the king, looked to Lulli as their model, and sought to combine the license of the theatre with the severity of the Church. Hence arose that highly ornamented style of operatic anthems abounding in show and noise, and serving to please the ear, but not direct the heart. Such as these, and the works of their minor imitators,—Milgrove, Short, Madan, Rippon, and Leach, with their solos, and their attempts at fugues,—should be dashed aside, to make room for the earlier and severer style of Tallis and Byrd, and their fol-

lowers. For a simple country congregation nothing can be more adapted than the Gregorian chants, combining in themselves every requisite of a devotional exercise. I could wish for some new Charlemagne, to bid us return to the fountains of the holy Gregory, from which we, far more than the Church in his days, have too plainly erred."

"Yet surely, Dr. Worthington," said the rector, who, having been lately out of his element, had been very silent and attentive—"surely, since the rubric gives us so wide an option, may we not prefer to read the psalms, hymns, and creeds, and place the singing of metrical portions of the psalms and other hymns in the place of the chanted services,—can there be any harm in so doing?"

"How far such practices can be engaged in without danger, it is not for me to decide; but let us not forget what history has told us—namely, that almost all the early heretics attacked the chants of the Church, and substituted in their place psalms and hymns of their own composition. Such was the conduct of Paul of Samosata, the precursor of Arius, of the Donatists in Africa, and Valentinian; and this with a view of corrupting the Church-service by a

supposititious form. Such, too, was the conduct of the English dissenters, from the earliest to the present times. We may at least be afraid of a custom which has had such patrons. In no point of practice should we be so guarded as in the choice of the hymns we wish our congregation to sing: that which is in the form of poetry remains in the mind of the uneducated far longer than in a prosaic form. A ballad will be handed down from generation to generation; and in like manner you will find poor cottagers able to recite line after line of hymns and psalms, when, perhaps, the shortest text, or commonest quotation, from the Bible, has never been remembered. Knowing this tendency, especially among the uneducated, and also the pleasure they experience in taking their part in the singing, we should be doubly cautious in selecting the words we would have sung in the service; and the more so, perhaps, as a most painful and irreverent degree of familiarity with the most awful truths and most holy names pervades the great mass of the hymns of the last half-century."

"Should we not, by the disuse of modern hymns, run the risk of estranging many from the Church,

and driving them to the meeting-houses, for the sake of these compositions?" asked Seymour.

"I do not think so ; though I will admit, that if I did believe such would be the case, we should not be justified in alienating even one person, for the sake of any practice that did not involve a doctrine of great importance. But I do not think this would be the result. No persons are so soon captivated with real Church-music and chanting as the uneducated. To them it seems to speak a language which they feel they can understand, though as yet hardly able to read it, but the desire of learning which, increases with every hearing. Besides, the dissenters themselves are beginning to feel that they have robbed religion of too many of her ornaments. Already has a writer in one of their magazines given his testimony in favour of chanting,—a practice so utterly opposed to the prejudices he has imbibed from his education and the previous practice of his co-religionists. Can we doubt that he has felt the deficiency of the hymns of his sect?"

"Should we not, then, encourage the more elaborate sacred music, with all its startling changes?" asked Mrs. Lathom.

“For many reasons, no,” replied her cousin; “the plainer the melody, the more intelligible does it become to the unskilled, whom we are to gradually lead to bear their part, by proving to them how easily a sufficient knowledge for such a practice can be gained, and by no means to permit our performance to suggest to them the idea, that the choir alone is to join in the singing, or to give the choristers, or whomsoever we may have in their place, an idea that they are placed there to demonstrate how much they know, and how much more clever they are than their brethren. Meretricious ornament is particularly to be guarded against in Church-music. In the performers it engenders pride; in the congregation it gives rise to that hateful principle of regarding the music of the Church as a work of art, not as one means of uniting in our thanks and praises to God.”

“It were difficult to suppose greater simplicity without a proportionate loss of grandeur, than the Gregorians present; do you not think so, Mr. Seymour?” said Mrs. Lathom.

“I am unacquainted with them,” replied the rector.

"Come, Mary," said her father, "favour us with them. You must hear them before you leave this evening, Seymour."

The majority of the party gathered round the instrument.





CHAPTER VII.

Pious Frauds of the Nineteenth Century

The days of old were days of might,
In forms of greatness moulded ;
The flowers of heaven grew on the earth,
Within the Church unfolded ;
For grace fell fast as summer's dew,
And saints to giant stature grew.

A blight hath passed upon the Church,
Her summer hath departed ;
The chill of age is on her sons—
The cold and fearful hearted ;
And sad, amid neglect and scorn,
Our mother sits and weeps forlorn.

FABER.



HE conversation during the evening had been so very uninteresting to Lady Buxley, that, having turned over the leaves of a couple of albums at least a dozen times, and failed in seducing Lady Emily

Worthington into a chapter of county histories, sometimes ill-naturedly denominated scandal, her ladyship made a violent attack on the rector, whose politeness would not permit his refusing to hear all her ladyship had to say, with one ear, whilst with the other he endeavoured to listen to the notes of the chants which Mary Lathom was playing. By degrees his attention was estranged, as her ladyship contracted the circle of her history, and approached the narrow bounds of the parish of Waltham; and when the subject of education, a favourite theme of Lady Buxley's, was produced, the rector became heart and head her ladyship's listener, as he was most anxious to inform her of an unfortunate item in the balance-sheet of his school-account, by which the expenditure was shewn to have exceeded the income by above two hundred pounds.

"How can we make up the deficiency?" said the rector, in a desponding tone of voice.

"What deficiency?" asked Sir Thomas, whose ears had caught the unpleasant words, "accounts," "money," "expenditure," "deficiency."

"In our school-accounts, Sir Thomas—a deficiency of nearly two hundred pounds, which I know not how to supply," replied Seymour.

"Have a school-dinner, or a charity-ball at the assembly-rooms and Weippart's band, or a fancy fair, or something of that kind," replied the knight.

"What a pity it is," remarked Lady Buxley, "that we have not a nice nodding-image, or a wonderful well, as the popes had, to raise money with!"

"Oh, my lady," replied Seymour, "surely you would not wish to restore the pious frauds of the Romanists?"

"Wish or not wish, Mr. Seymour," said her ladyship, "we cannot restore them, because they went out with the Reformation."

"I think they have come in again of late," remarked Mr. Lathom, drily, as he turned from the little knot round the piano, which was now dispersing, by reason of the arrival of the bed-time of the children.

"Rome is ever at work," said the rector, with a melancholy shake of the head.

"Not only among Romanists, but also among Protestants," said Mr. Lathom.

"Indeed!" said the Lady Buxley and the rector together.

"Nodding-crucifixes and melting-blood went out with the Reformation, nor do I think that

those kinds of pious frauds have returned. But in their place we have charity-balls, shilling-subscriptions, charity-bazaars, public dinners, and public meetings," replied Mr. Lathom.

"Oh!" said Lady Buxley; whilst Seymour seemed more relieved than annoyed, when he discovered that there had been no new importation of Romish wonders.

"There seem to me but three methods of overcoming our difficulties," said the rector, after a short pause,— "a fancy-fair, a public meeting, or a charity-sermon."

"I say, a public meeting," said Sir Thomas, with an eye to the chair.

"I vote for a bazaar," rejoined his lady; "one meets so many people, and hears so much news, and sees so many curious pieces of work. I'm sure Crompton will write us a nice set of verses for the cards."

"Oh, if he is engaged, no doubt Mr. Warren's poet, or the rhymers of Messrs. Moses of Houndsditch, will afford us his assistance," suggested Mr. Lathom.

"Poetry!" asked Dr. Worthington,— "what! sell poetry at the bazaar?"

"No, no, Edward," rejoined Mrs. Lathom; "only print some interesting lines on a card, and circulate them in the room."

"Here, Worthington—read that," said Mr. Lathom, giving the Doctor a small card, about four inches by three, with about twenty lines of doggrel on it,—“that was our last fancy-fair circular.”

"This is indeed something *recherché*," remarked Worthington, as he run his eye down the following lines for a new gallery at Ruinton :—

"Oh ye who have money enough and to spare,
Come and purchase the goods that are sold at our fair :
Come, ye who have little, and spend what you can,
And lay out your mite in support of our plan ;
And do not consider your cash to be flying
In just the mere traffic of selling and buying ;
Be assured that you only are laying up treasure
In *that* bank, though unseen, that repays in *full measure*.
If fair be the morn, and if cloudless the sky,—
Though all faces be sparkling, and smiling each eye,—
Yet a holier purpose within us there lay
Than merely promoting the sports of a day ;
For deep in our hearts is the fervent desire,
Though not to embellish or raise the tall spire,
Yet so to add space to the temple of prayer,
That those who have ears be admitted to hear ;

That peace to their hearts may descend from above,
And their souls be renewed through this labour of love.
For this cause we entreat you to meet our demands ;
And may Heaven now prosper the work of our hands."

" Did you ever read such belman's doggrel ?" asked Lathom of the Doctor, when the latter had laid down the card.

" I should be happy to be able to find no other fault with the verses ; but, in my opinion, they are painfully irreverent."

" Ridicule is a bad argument," said Seymour : " surely, Dr. Worthington, greater faults than those of the individual managers of a particular fair should be proved before so beneficial an auxiliary is rejected."

" Certainly, Mr. Seymour ; and therefore consider the principle on which these fairs are founded. Why are they more productive, or thought to be so, than plain and open appeals to the feelings ?"

" The beauty of the works of art, the excitement of the meeting, the example of one's friends and acquaintances, persuade many to expend a pound where otherwise five shillings would hardly be obtained," rejoined Seymour.

" Or, in other words," replied Worthington, " a

work of art is purchased because of its excellence as such, or because the seller is a fair friend or a persuasive shop-mistress, or because it would seem mean not to do as others do, or because it was worked or painted by a relation;—all very good reasons in their way, but in no respect or degree partaking of the spirit of Christian charity. Is it in the spirit of Christian charity to expose our daughters or our sisters to the flippant and, so called, gallant remarks, the bold stare, the nauseating flattery of the many gay, gilded butterflies of fashion that crowd these favourite lounges? or to accustom them, perhaps encourage them, to make such use of their beauty, their bashfulness, or their boldness, as to enable the Lady Patroness Stare and the three Misses Stare to produce one hundred pounds more from their stall than from that of Lady Patroness Bashful?"

"Yet surely, Dr. Worthington," said Seymour, "some who assist in keeping stalls, or who purchase at a bazaar, do so from motives of charity?"

"Undoubtedly—I would hope, many; but one and all of these would have given as much, perhaps more, had they been asked for it, without the intervention of a stall; and many, no doubt, would have

preferred the secrecy of an offering at the altar to the publicity and fraudulency of a bazaar."

"But still, supposing we should have been enabled to obtain the contributions of such persons," rejoined Seymour, "we must have lost the contributions of those who give on secondary motives."

"Whether or not you could not obtain these funds by the right way, remains to be proved; or, rather, the contrary is in a course of daily proof. That you do obtain money from persons under *false pretences*—which, perhaps, at the present, you would hardly obtain from the same persons on true grounds—is clear. *We must therefore consider—and earnestly consider—how far we are justified in carrying out the Romanist principle of justifying the means by the end, and of openly and avowedly transgressing the command of not doing evil that good may ensue.*"

"Yet surely, Dr. Worthington," said Seymour, shifting his ground from the unfortunate bazaars,—
"surely you cannot press these objections against public meetings. How can you class them among pious frauds? No one is seduced by unfair means into gifts without the spirit of charity, or persuaded to do an act which is against his feelings, and then to call it a good work."

"Public meetings," replied Worthington, "have so many evils and faults peculiar to themselves, and so much more than sufficient to bring them under the class of modern pious frauds, that it is perhaps unnecessary to lay any great stress on the effects produced by the unguarded, and too often false, statements which, under a mass of uncharitableness and hard words, the orators are so wont to utter against their opponents, or to cite in their own favour."

"To what do you object, then?" asked the rector.

"It may be sufficient to take, as my first objection, the questionable manner, and too often the open irreverence, with which these meetings are conducted."

"Irreverence, my good sir!" replied Seymour, with indignation: "is it irreverent to open those meetings where God's work is to be done, as far as man can do it, with solemn prayer, or to advocate a religious cause by examples from the holy book of life?"

"Undoubtedly not," replied Worthington, calmly; "but there may be much irreverence in the way in which these prayers and appeals to Scripture are

received. Consider how the mass of the meeting receive the prayers and the quotations from the Bible."

"With a demonstration of fervency and holy zeal which is not content to admit truths in secret, but fears not to proclaim its belief to the world."

"Or, to use the newspaper-phrase," said Mr. Lathom, "with a round of applause that lasted for some minutes."

"We feel," replied Worthington, "it to be an act of irreverence to God's holy word, when it is brought forward on every trivial occasion, to point a saying, or perhaps to round a satirical sentence. We look with somewhat of horror on the constant practice of the Portuguese, of converting their churches and cathedrals into places for the demonstration of political opinions; and feel how low the Church must have sunk among them, when the cathedral at Oporto rings again and again with vivas for El Cabral and the charter, the bands of the regiments strike up the political hymn, and the priests light the tapers on the altars, to the honour of the revolutionary leader, and amid the loudest demonstrations of political feeling. We do not, however—at least very many do not—recognise any irreverence—nay, rather deem it reverence—

for a multitude to receive, with rounds of applause, the holiest of prayers, or to reward an apt quotation from the Scriptures with red hands and white handkerchiefs, or such a round of Kentish fire as would greet a dinner-orator when he proves a noble lord's inconsistency by a quotation from his two-year-old speech. Such is the effect of habit."

"Nay, Edward," said Mr. Lathom, "we need not charge this to habit: does it not result from the same principle as prompts the members of the Harmonic Society to applaud to the echo a sanctus; or to demand, with a perfect unanimity of noise, an encore of the dead march in Saul?"

"So far as bad taste is the principle involved."

"No, no, it is not bad taste," replied Mr. Lathom,— "it is the principle of looking at every thing as a work of art—of regarding every act as a piece of scientific acting, and awarding applause to the polish of the performance, and not realising the spirit in which the act ought to be done. So that, regarding prayers, speeches, and sacred music, as all pieces of art, they award the same meed of applause to a well-recited prayer, a well-quoted text, or an accurately-sung sanctus, as they would to a pantomime-trick or an aria from Puritani."

"But such scenes as these are rare," suggested Mr. Seymour.

"They do occur though. Yet, grant them to be of very rare occurrence, and, if you like, set them aside altogether, and let us fall back on the nature of the arguments, the truth of the *so-called* facts, and the feelings which pervade the speeches of the leaders. There are few places where more nonsense, more falsehood, or more uncharitableness is to be found than in a religious public meeting."

"Some inaccuracies of expression may, perhaps, escape in the heat of speaking, Dr. Worthington; but they are mere accidents," said Seymour.

"Inaccuracies and accidents are so completely the foster-children of public meetings, that they appear to me almost enough to decide any reasonable person, at least, as to the unfair nature of such assemblies; but what I speak of," continued Worthington, "are no mere inaccuracies and accidents, but deliberate statements, such as men would not dare to put forward in a pamphlet or a book, which are swallowed with every demonstration of readiness and delight by the attendants on public meetings."

"I would hope that such things are not so," said Seymour, sorrowfully.

"Doubtless you would; and did all who support public meetings attend them with your wishes and spirit, such things would not be; but such things are, and to them we may not shut our ears," rejoined Worthington.

"Here is one ready to hand," said Mr. Lathom, who had been busily turning over a large pile of the county journal: "I thought I could put my finger on a select specimen. 'Meeting of the Operatives' Protestant Association at Busworth. Rev. Mr. Bang said, 'My friends, I told you last year, that the first murderer was the first Papist (*great applause*)—that the demon who beat out his brother's brains before the altar was the first Jesuit (*continued applause*). I was mistaken, my Christian brethren. He was indeed a Papist and a Jesuit, but not the first: who do you think was the first? Perhaps Adam. No, no; he was a Protestant. Friar Mouldy would tell you that God was; but Friar Mouldy and all his shavelings are wrong. I'll tell you who the first Papist was—*it was the devil (vociferous cheering)*;—I'll tell you who the first Jesuit was—*it was the devil (continued applause)*. Yes, my friends—yes, my friends. God told Adam he should die, if he ate of the tree of life; the devil told Eve

that that was a lie—he said, that stealing apples was only a venial sin. Now look here, my friends. The Confessional of Friar Ambrose says, apple-stealing is a venial sin: Friar Ambrose was a Papist; therefore the devil was the first Papist (*immense excitement*). Friar Ambrose was a Jesuit. What was the devil, then?—the general of all the Jesuits.’ The applause which followed the reverend gentleman’s appeal was long and loud; and the money collected at the doors was seven pounds seventeen shillings and sixpence.’ What do you think of such a speech as that, Seymour?”

“I am disgusted with it, Mr. Lathom,” replied the rector.

“I have heard much folly and falsehood, but never such a concentration of lies and blasphemies,” said Worthington: “we will hope this is a solitary instance, if, alas! a true one.”

“I suppose it is defensible on the ends-and-means principle,” remarked Mr. Lathom; “it added a pound or two to the collection, and therefore became, in the eyes of the utterer, a pious fraud.”

“There is yet another objection to the practical working of public meetings,” said Worthington: “to whom is the glory of the work attributed? Not

to our Creator, to whose glory we are to do every thing, but to the glory of the noble lord who presides, and the various reverend and learned brothers who address the meeting."

"Would you, then, Edward, abolish all societies, subsisting, as they mainly do, on public meetings?"

"Assuredly I would, were the Church in a situation to act under her bishops, and with the advice of her representatives in synod; under which form she is the proper channel for the circulation of the Bible and the Prayer-book, for the establishment of missions, and for the extension of churches. But as we cannot look forward to such a change, it is our duty to seek for the best substitutes of that form which we consider the true form; and where circumstances prevent our doing things in the right way, to endeavour to approach as near as those circumstances will permit us to that right way. We must, therefore, seek the best substitutes for those committees of convocation by which the Church ought to act."

"But where shall we find these, Worthington?" asked Mr. Lathom, rather incredulously.

"In those societies in which there is no principle which has a tendency, direct or indirect, to destroy

the unity of the Church ; where, by making churchmanship a necessary qualification of membership, we may avoid the presence and influence of those who in various degrees impugn our doctrines, our worship, or the constitution of the Church ; and where, by the superintendence of *all* the bishops as the governing body, and the majority of the clergy as the commendatory body, we are insured against that fatal intrusion of strangers into the diocese or parish of another, the fruitful source of division and disunion among churchmen."

"But still, Dr. Worthington," said the rector, "these societies cannot be supported without public meetings."

"Not, perhaps, as yet, my good friend ; though it may not be long before these meetings, which seem necessary to their existence, may either disappear, or assume a far less objectionable form. We must now endeavour to discourage such appeals ; and where we fail in our advice, either by the power our office may give us, or the influence we may have obtained as a friend or a pastor, so to regulate and place them under the highest ecclesiastical authority, as to prevent the recurrence of those disgraceful scenes which the papers of every month compel us

to believe are the necessary consequences of public meetings held on wrong principles and conducted with worse practice."

"Whence, then, are we to draw the necessary supplies for these societies?—shall we not, by discouraging the public meeting, discourage the contributions of very many among our friends, and thus benefit our enemies at the expense of ourselves?" asked Mrs. Lathom.

"Doubtless, for a time, hollow friends would fall from us, more especially were the return to better practices enforced with aught of inconsiderate haste. But even still, I cannot but think we shall be doing more good in establishing a true principle at a temporary loss, than by sanctioning a false one for a temporary gain. Unless we are ready to admit the unholy principle, that the end will sanctify the means, we can hardly expect a blessing on our endeavours, when the pecuniary means by which those endeavours have been supported were obtained at the expense of vital principles. It is useless for us to warn our hearers from the pulpits, or to bid them mark the warnings in the services, of the danger of schism and disunion, and then to sanction with our presence the meeting of a society, the leading prin-

ciple of which is, the equality of all sects, and the union of all their teachers on one platform."

"Will not the loss be more than temporary?" asked the rector: "will it not be perpetual, from the want of any means in our power to replace those which we may have discarded?"

"Far from it," replied Worthington; "the service of the Church has provided the proper remedy. When we shall see the weekly offertory restored throughout the kingdom, and the small contributions of all classes at the altar gathered together by little and little, in obedience to the precepts of the gospel and the directions of the Church, and offered on the holy table by the minister, before it is presumed to apply any of the money even to the most sacred purposes,—we may hope, that the spirit of that command which the apostle gave, not only to the Corinthians, but to all the Churches, is being revived among us; and that charity and almsgiving, having become a habit, and not a practice of fitful intervals or temporary excitement, we may, with somewhat of reason, hope that God will bless our endeavours, and that the works we have done in the Lord will be permitted to prosper to his sole and only glory."

“ This, then, would involve the weekly celebration of the sacrament ? ” said the rector.

“ It might, or it might not; though of course it is to be wished that every week there shall be afforded to the worshipper that opportunity of partaking of that Christian privilege which the Church in her service has provided. It might, however, be advisable not to restore that custom at once; and the discretion of the minister, aided by the advice of his ordinary, would determine the point; but still there can be no reason why the service shall not be divided from that of the communion at the place marked out by the rubric, by which practice the weekly recurrence of the offertory would be secured.”

“ Are there not practical difficulties in the way of this method—such as the apportionment of the money ? ” suggested Seymour.

“ Hardly, it appears to me. One simple plan would be, to set apart the offertory of the first Sunday in the month to the poor of the parish; that of the second, to the fund for the parochial schools; whilst the proceeds of the other days might be forwarded to the bishop of the diocese, to be distributed, according to his better judgment, among the

Diocesan and Metropolitan Church Societies; and by this arrangement it would be in his power, on any emergency, to recommend the clergymen of his diocese to enforce, on either or any of the vacant days, the claims of some peculiar case, or the wants of some particular charity, and then to set apart the offertory on that day for the purpose."

"It would be a matter of some difficulty to make such a provision in Waltham: I fear it would occasion dissatisfaction to the majority of my parishioners."

"Most probably," rejoined Worthington; "and on that account by no means to be attempted, until by private conversation, and a continuous exposition of the principle on which such restoration is to be made, as evidenced in the services of the Church and the injunctions of the rubric, you had brought the majority of your flock to acknowledge the ancient practice of the days of the Reformation to be founded on Scripture and supported by antiquity."¹

"Well, Dr. Worthington, you have fairly cut off

¹ The attempt has been made since this chapter was written. Nearly 10,000*l.* added to the Colonial Bishopric fund is the best proof of its practicability. May the example be speedily followed!

two of my projects for replenishing the exhausted purse of my national schools. I hope the idea of a charity-sermon will not follow those of a bazaar or a meeting?"

"Far from it, my good friend. As matters are established in practice, an appeal from the pulpit is the nearest approach to the right way yet left to us; and though I may not deny that it would more accord with my feelings were the collection in the form of an offertory, yet that is not sufficient to prejudice me against that course which has the sanction of custom, and is so near an approach to the right way."

"But who will be our advocate?" asked Seymour.

"Would not Dr. Flummery preach for us?" suggested the lady-patroness Buxley.

"I fear not, my lady," replied Seymour; "he has left for Brighton: and unless we take advantage of the present season, I suspect our collection would be small."

"Is there no one else?" asked Sir Thomas.

"My good sir," said Worthington, in reply to an appealing look from his cousin, "as I have been the means of throwing cold water on the bazaar and

the meeting at the assembly-rooms, let me endeavour to compensate, as far as my powers will permit me, by being the advocate of your society."

"I thought you would not desert us, Edward," said Mr. Lathom.

"Thank you a thousand times, Dr. Worthington. Will Sunday afternoon suit you?—we generally have our sermons at that service, on account of the people being engaged in the morning."

"And the visitors being too lazy to get up for eleven-o'clock service?" said Mr. Lathom.

"That will suit me, Mr. Seymour: then we say, Sunday next? And now, Margaret, good night, as I see Emily has been semi-somnolent for some time: good night, Lady Buxley; I suppose I shall hardly see you again?"

"Oh, we shall make a point of coming to hear you on Sunday, and seeing what we get from the people," replied the lady-patroness.

"We shall meet, then, perhaps, after church," rejoined Lady Emily, in order to prevent her husband from reading the lady-patroness a lecture on church-going and sermon-hunting, which she clearly perceived to be on the point of his tongue, and only restrained by a succession of *quasi* gulps.

"Oh, I always come to sermons," said Sir Thomas, "and give five shillings : it is no use giving more, because no one knows what's given."

"Precisely so, Sir Thomas," said Mr. Lathom : "don't you think it would be an improvement, if the churchwardens, as they went round from pew to pew, were to announce the amount given, after the fashion of the public-dinner pious-fraud system?"

"A good idea, my dear sir ; I'll think about it. Good night—Lady Buxley must be waiting."





CHAPTER VIII.

The Church our Schoolmaster.

Whether doth any in your parish teach children publicly, or in any man's house privately; is such licensed by the ordinary; is he known to resorte to publick service, and to be of sound religion; doth he teach the catechism to his scholars which was set out for that purpose; and doth he train up his scholars in knowledge of ye true religion now established, and in obedience to the prince, or no?—*Visitation Articles of Inquiry, Dioc. Chester (sede vacante), by John (Whitgift), Archbishop of Canterbury. 27th Elizabeth, 1585.*



THE claim of the Church to the superintendence of the education of the people was not long since boldly denied, by a noble and learned lord in his place in the upper house, to have any foundation in law or in justice. It may seem but just that those persons who, in their ministerial capacity, are answerable to their God for the well-being and

right governing of their flock, should at least be permitted to influence the minds of the young among their parishioners, in order to their future training up in the knowledge of the true religion. The quotation at the head of this chapter is one among many other proofs of the open claim made in this respect by the Church in the reign of Elizabeth, and the acquiescence of the people in its legality.

According to the modern views of educationists, the amount of facts learnt by the pupil is the criterion by which any system must be tried. Quantity having been thus substituted for quality, and *knowingness* usurped the province of *knowledge*, immediate benefit has become the test of learning, to the utter exclusion of the practical discipline of the mind, which our ancestors were wont to account one, if not the chief, result of education. Since the prevalence of these views, it is not to be wondered at that scientific, historical, and literary knowledge, as capable of immediate application, and also possessing a proportionate degree of showiness, so well fitted for quarterly "prodigy-shows," should have supplanted instruction in religion. What is so practical as religion? Doubtless there are fundamental truths necessary to be believed; some to be under-

stood ; others received as mysteries. Yet, as common prudence in the management of temporal matters does not consist so much in the belief of certain fundamental truths as in a behaviour correspondent to our belief, so religion consists not in the knowledge of truth, but in the being led—educated by that knowledge or belief—to a frame of mind and a life of practice correspondent to this knowledge. “Religion,” says Bishop Butler, “as it stood under the Old Testament, is perpetually styled *the fear of God* ; under the New, *faith in Christ*. But as that fear of God does not signify literally being afraid of him, but having a good heart and leading a good life, in consequence of such fear ; so this faith in Christ does not signify literally *believing* in Him, in the sense that word is used in common language, but becoming His real disciples in consequence of such belief.” From a religion thus practical, it naturally results that, by education, from very early periods, children must be habituated to the temper, the feelings, and the frame of mind suitable to the dispensation under which we live. For every day’s experience tells us, to what contrary courses, and in what contrary habits, those will grow up who are left uneducated, uncared for. To effect this, we

must needs have schools, and such a steady and powerful supervision of education as can only result from a society whose real principles are fixed and immutable—the fount of sound religion, the witness and keeper of holy writ.

As Dr. Worthington had promised to advocate the cause of their national school, the rector and Sir Thomas Buxley, who were the chief managers in the affairs, thought it but right to supply their friend with facts and figures, in case, after a very prevalent fashion, he should desire to form one half of his discourse from the latest edition of the last Report. Accordingly, on the morning after the party at Mr. Lathom's, the knight and the rector came down to the Doctor's lodgings, well primed with items of accounts,—candles, canes, advertisements, and sundries,—and certain well-authenticated cases of children in the schools who had proved themselves infant prodigies in the way of biblical learning. They found the Doctor in his room, busily employed in making notes for the approaching appeal to the benevolence of the inhabitants of Waltham-on-Sea.

After a long and far from interesting investigation into the rise, progress, and expected decline of the schools, and a patient hearing on the part of

Worthington of several schemes suggested by the rector and the knight, the Doctor remarked on the absence of the names of the great families among the liberals of the vicinity.

"I am sorry to say," replied Seymour, "they thought fit to withdraw their contributions, on my refusing to place our school under the committee of the privy council, and to destroy its characteristic of a religious school."

"We shall never surmount the difficulties, Dr. Worthington," said Sir Thomas, "until we have a minister of instruction, and one uniform system of state-education throughout the country."

"Do you, then, really believe in the right and power of the state to educate *all* her children?"

"Undoubtedly," replied Sir Thomas,—"undoubtedly. Every collateral end by which the people may be benefited as a whole must be served by a government;—always, however, in subordination to the main end—as one of the means of making the state more efficient for that primary end."

"Consequently," remarked Worthington, "as steam-engines are useful for the purpose of a national defence, and promote trade by facilitating intercourse, it is the bounden duty of a government to

encourage the perfection of such an ingenious invention. And therefore, in the same ratio and on the same grounds, education, as one of the means of inculcating obedience, energy, and perseverance, is to be fostered as a collateral end by every government that desires to arrive at perfection."

"Precisely so," replied the knight, rubbing one hand in the other.

"The ablest practical legislators of old, when conscious to themselves of the falsehood of their religion, yet encouraged its practices, and appeared to support its principles, because they found it to be a collateral means for the government of the people. Does not your view, Sir Thomas, sanction a like practice, regarding the present expediency of a practice, not the real truth of a principle?"

"Why, my dear friend," replied the knight, "you see governments are such mere temporal affairs, having but one object—the preservation of the lives and property of their subjects."

"If the end of the government be, as you say, merely temporal, must not the education which this body is to regulate be of a like nature? Are you, then, prepared to exclude religion from your state-education?"

"No, no, Doctor; we all admit that education must be based on religion."

"Yet why, on your own principles?" asked Worthington.

"Oh, you see, we must educate our moral nature; and to do this, there is no scheme equal to that of religious instruction. No other morality so truly binds, no other education so effectually secures, the coarse and material intellects of society. No system of philosophy has better consulted the mechanism of society, or joined it together with a closer adaptation of all its parts, than Christianity."

"That such has been the effect of our religion none can doubt," replied Worthington. "But can it be that it is for that reason alone—its adaptation to the framework of society—that the state is to adopt Christianity, and use it as one of her elements of instruction; placing it on a par with any human invention, any human scheme of philosophy, and perhaps supplanting it by some more apparently suitable scheme of control over nature?"

"Why, you see, Worthington, as there is no doubt but that, by an uninterrupted pursuit of one end, human wisdom is most likely to attain to perfection in that end, we must organise our state solely

with a view to that object, and let no part of its efficiency be sacrificed in order to promote any other end, however excellent."

"And therefore," replied Worthington, "when a series of stout blue-backed reports, containing columns on columns of figures, and pages of the neatest decimal calculations, shall shew that the people are more easily swayed by the precepts of dissent, or heresy, or vice,—then must Religion be ousted from her place, as the state's head school-mistress, and placed on a level with Methodism, Socinianism, or Socialism, if not degraded to a lower place, as a less popular tutoress than either of them."

"There can be no fear of that," replied the knight, "if we carefully exclude all dogmatism from our scheme of education, and, making it co-extensive with all the varieties of national belief, teach those principles alone in which all sects agree, and thus embrace all parties without distinction of creed."

"To this plan of teaching what are called the great principles of religion, and instructing generally in the Scriptures, and cultivating religious feeling as the basis of education in the schools; and leaving it to parents, or to religious guides, to instil into the

children their particular creed,—it may be objected, that such a plan must engender a carelessness as to religious belief; and that while the sentiment of religion is inculcated, theological doctrines are neglected. But all these objections assume the practicability of the scheme,” remarked the rector of Collinton.

“Practicability!” exclaimed Buxley with astonishment. “Most easy and clear course,—merely to clear away all points of difference, and then teach the residuum.”

“A process,” said Worthington, drily, “involving endless polemical discussions, and reducing the residuum of religious education to a phantom.”

“Nay, nay, my dear sir, there must be something left.”

“To harmonise the opinions of the Churchman and the Presbyterian, you must exclude all allusion to discipline.”

“Still there is much left yet,” replied Buxley.

“Much undoubtedly; and from that much, the Calvinist immediately strikes off all allusion to works, whilst the Romanist is hardly less cruel with the principle of faith in Christ.”

“We have not lost all even yet, Doctor?”

“Certainly not, or where could we find material whence the Socinian may strike off a mediatorial sacrifice, or the Jew the entire Christian faith?” continued Worthington.

“But still,” replied Sir Thomas, “all these various sects would agree in reading the Bible, at least?”

“The study of the holy Scriptures themselves,—though a point to which no denomination of Christians at least absolutely object, though of course to the Jew the New Testament would be an effectual bar,—is yet a point more subject to dispute than any other,” replied Worthington.

“How can that be?” asked the knight incredulously.

“As to the particular mode in which this Bible-reading is to be practised. Can these sects, and the many others calling themselves Christian, agree as to the version to be adopted; the degree, if any, of grammatical and verbal explanation to be used; the order of the reading; the omission of certain parts, the selection or rather mutilation of the Scriptures in order to form a class-book? If one of these fertile sources of dispute remains open, how can any comprehensive scheme of Scripture-reading be formed? But when,

accepting this scheme as a common ground of meeting and agreement, you have cut down your original proposition of making your education co-extensive with the national belief, by the insertion of the word 'Christian,' have you not in this shewn your own consciousness of the impracticability of your original scheme?"

"Not quite," replied Buxley; "there are many books on the reading of which every kind of opinion would agree; as, for instance, Paley's *Moral Philosophy*."

"Hardly, Sir Thomas," replied Worthington: "supposing the Churchman and the Romanist objected to its principle of expediency, still your Deist and Fatalist would not fail to rebel against its deductions."

"Well, well, take the *Natural Theology*," said the knight, driven into a corner.

"You forget your Atheist, Sir Thomas?" replied Worthington, with a smile.

The knight coloured slightly, and seemed rather inclined to be angry at his defeat; finding, however, that it would be hardly right to quarrel with a defeat brought on him by himself, he put a good face on the matter, and taking up his hat, said,

“Well, well, Doctor, I am far from clear which of us is right ; but as I see I have got into a complete dilemma, I will leave you and our worthy rector to talk over the state of our school here ; and as the day seems breaking out fine, will join Lady Buxley in a short ride she was proposing this morning.”

So saying, the knight left the room, rather ruffled in his temper.

“But surely, Dr. Worthington,” said the rector of Waltham, as soon as Sir Thomas was gone,—“surely if the object of a state is not only the preservation of life and property, but the general welfare of the community entrusted to its care, it must be the duty of the state to provide a religious education for its subjects ?”

“Doubtless ; as it is the duty of a father to regulate the education of his children, to afford the means, to assist, to encourage the progress, to hold out every proper inducement to the pupils, to excite their desires after knowledge, and to the educator to afford them the instruction,—so is it the duty, the office, the beneficial practice of the state to assist, by every means in its power, the advancement of the education of its sons. Let it try re-

wards; and by the punishment of neglect, foster education among its subjects. Let it never hesitate in advancing the means of bringing home a pure, a simple education to the cottage of the poorest of labourers. Such are its duties and its services."

"Yet why not go farther?" asked Seymour.

"The power of the state is a pure civil power; religion, the instrument of a moral education, reaches into the region of things spiritual. The former, however, may indeed be the primary means of originating the education; but here she must stop, and, looking out of herself, call to her aid those spiritual means which can alone realise the spiritual end at which the state is aiming. Like the father of a family, her position gives the state rights—civil rights; at the same time, it imposes on her duties—spiritual duties. It gives her, indeed, prerogatives; but it requires in return services."

"Where, then, is the state to find this assistance?" asked the rector.

"Let her look into the world—she will find a society, universal, hoary with age, yet energetic as a youth, based on eternal justice, order, and benevolence; the keeper and interpreter of holy writ; knowing no distinction of clime, of race, of for-

tunes ; a spiritual democracy, that exists even amid a tyranny ; that does not set itself against any forms of government, but adapts itself to all secular political forms ; that, in its teaching, acts as the best servant of the state, by inculcating obedience to authority as a heavenly truth, not as a conventional agreement among men ; acting as a servant, with the authority of a master ; civilly dependent on the state, but spiritually free and unshackled : in no way desirous of ousting the government from its important function in the great work of national education ; but feeling how deep and united her interest and that of the state is in the improvement of the people ; eager and ready to struggle, not as two conflicting hosts, but two related persons, charged with harmonious duties — ‘ duties which cannot be confounded without obscuring their meaning, nor separated without impairing their power.’ Such is the duty of the Church, such the duty of the state, in the promotion of the great scheme of a nation’s education.”

“ You would, then, place the Church at the head of the education of the people ?” said the rector.

“ I would claim for her that jurisdiction over education which she had assumed not only in this,

but in every other Christian country, in times past," replied Worthington.

"Such a claim as that, I have been told, was confined to the times of the popish rule, and expired at the Reformation."

"That it did not do so," replied Worthington, "it might be sufficient to cite the canons of 1603, in which the control of the Church over teachers, as well public as private, is so distinctly asserted. But it may be more satisfactory to trace the successive claims of the Church on that point since the Reformation, if I am not tiring you?"

"Far from it," replied Seymour, "far from it."

"To begin, then, with the reign of Edward VI." replied the doctor, taking down two new-looking octavo volumes,¹ very full of reference-papers,— "we have first the injunctions of that king in 1547, which by the act of his father were law to all his subjects, by which the clergy are exhorted 'to advise *all people* as to the education of their children; to teach *all the children in the parish* the Lord's prayer, the creed, and the commandments; and to examine them, and his whole flock, therein every holyday.' Other injunctions of the same king in

¹ Cardwell's Documentary Annals of the English Church.

1549, and of Elizabeth in 1559, altered the periodical times of examination; but in every other respect renewed and reinforced the primary injunctions. By the same injunctions, the grammar-schools are regarded as preparatory seminaries for the clergy, and placed under the strict rule of the Church. Again, in 1553 the Catechism of Edward VI. is ordered to be taught in *all* schools. Such were the injunctions in the reign of the second reformer. We now come to Mary's reign."

"Surely the value of the evidence is deteriorated by the nature of that reign, and the reversal of all her acts by the parliaments of Elizabeth?"

"As far as legal proof goes, such is the case: why I would cite them is, to shew the continuity of the claim from the Reformation, and how it was acquiesced in, as well under the temporary rule of the Romanist, as during the times of the Reformation. Besides, the claim of the succeeding reign of Elizabeth is, *totidem verbis*, that of Queen Mary. The ecclesiastical nature of schools is shewn by the power assigned to them by Pope Julius III., in his bull to Cardinal Pole in 1553; in which he accounts them to be capable of receiving appropriations, a faculty peculiar to spiritualities. Again,

in the articles of inquiry enjoined by Mary on the Bishop of London, the bishop is to inquire of *all schoolmasters and teachers*, as to their doctrine, learning, and conduct; to examine as to their fitness, and to remove the suspected: whilst in the constitutions of the legate Pole, all teaching is forbidden without the license of the ordinary."

"What was the date of that?" asked Seymour.

"1557," replied Worthington—"and renewed in the same spirit in the articles of inquiry five years afterwards. Passing on to Elizabeth, we find, in the first year of her accession, an injunction that '*no one was to take upon himself to teach without license from the ordinary.*'"

"Does not this apply merely to the masters of the foundation public schools?" asked Seymour.

"That it does so apply, has been decided at common law by Lord Kenyon. How far a legal right over private teachers exists, has never yet been tried; but that such a claim was made and acquiesced in in the reign of Elizabeth, we have ample evidence in the letter addressed to Grindal, in 1580, by the council. The quotation is this:—'*And forasmuch as a great deal of the corruption in religion grown throughout the nation proceedeth of lewd*

schoolmasters, that teach and instruct children, as well *publicly as privately* in men's houses, infecting eachwhere the youth, without regard had thereunto (a matter of no small moment, *and chiefly to be looked into by every bishop within his diocese*),—it is thought meet, for redress thereof, that you cause all such schoolmasters as have charge of children, and do instruct them either in *public schools* or in *private houses*, to be by the bishop of the diocese, or such as he shall appoint, examined touching their religion.’”

“ This claim is indeed ample,” remarked the rector.

“ Yet not more ample than that put forward by the canons of 1603, by which the jurisdiction of the Church over all schools and teachers is maintained by the same system of licenses ; and in public schools the masters are bid to bring their scholars to church on every holyday. Such was the claim in the reign of James I. Nor was that claim lessened in the reign of his unfortunate son, until the Church herself was destroyed, as far as the state could effect her destruction—until the state came to a civil death. When, however, the king returned to his throne, this claim was revived in the act of uniformity, not-

withstanding the violent opposition of the lords. To what extent the claim was revived, the orders and instructions of Archbishop Sheldon to his bishops in 1665 may be sufficient to shew."

After turning over a few more pages of the volume, Worthington continued:—"The primate requires his bishops to certify the number of public schools in their respective dioceses, the names of the masters, the founders, and certain other necessary points, and then continues, '*and of all other men and women that keep scholars in their houses to board or sojourn, or privately teach them or others within their houses; and whether the said schoolmasters, ushers, schoolmistresses, and instructors, or teachers of youth publicly or privately, do themselves frequent the public prayers of the Church, and cause their scholars to do the same; and whether they appear to be well affected to the government of his majesty, and the doctrine and discipline of the Church of England.*' Such is the claim in the reign of Charles II."

"I suppose with this reign the open claim ceases," said Seymour.

"As far as the right of regulating private education, we find no traces of its continuance: you are

well aware, no doubt, that it has been always claimed over public schools, and been affirmed by the decision of the law in favour of school-keeping being, by common law, of ecclesiastical right alone."

"How far, then, could this claim be revived?" inquired the rector.

"It must be begun among ourselves: though no layman is bound, as a mere subject of the state, by the canons of 1603, there can be no doubt of their power over every Churchman. To obey them, as far as the state will permit us, we are conscientiously bound as members of that Church whose voice they are. We have hardly the right, after so many ages of toleration, to force upon unwilling minds truths adverse to their opinions. But still the state has not only no right to encourage, however she may tolerate, opinions adverse to her national faith; but is bound to discourage such opinions, as far as she can, by neglect, not by punishment; and to foster truth by every means in her power. It may be that the state would be inconsistent and uncharitable, were she to compel Dissenters to have their children educated by tutors of Church-opinions. She could not, however, be charged with harshness, were she to compel every Churchman to be bound

by such a rule, professing as he does, by the assumption of that name, to obey the rule of the Church; and in so doing, she would be giving that aid to the truth which she is bound to afford by reason of her profession of the faith."

"Yet, would not this have the effect of alienating many sons of the Church?"

"Many false sons might, indeed, be separated from their mother; and perhaps, on the whole, the outward appearance would seem adverse to the Church: within, however, she would become more united. But still, what need is there of such an interference on the part of the state, if the clergy, and the people who call themselves Churchmen, would act up to their professions?" replied Dr. Worthington.

The rector made no observation; so the Doctor continued,—

"Let the clergy begin; let them set the example of obedience to the canons of the Church, by soliciting from their diocesans that license which the canon enjoins, before they undertake the education of youth. Again, let them prefer such masters as have such a license, should they be seeking for a tutor for their own children. In such a course of conduct

let them be followed by the laity. That such is their bounden duty we cannot doubt, as Churchmen. An ounce of practice in all cases is more valuable than a pound of theory ; in this matter the advantage will be an hundredfold."

"I feel, my dear sir," replied Seymour, after a short pause,—“I feel you are right, because you are consistent ; but still difficulties seem to arise. Perhaps at some future time you will let me renew this conversation, which I must now break off, much to my regret, as I have a marriage at a quarter to twelve, and have not too much time to spare.”

“I really beg your pardon for having ridden my hobby so long. Perhaps you will leave the papers about the school : I’ve no doubt I shall be able to make out how matters stand.”



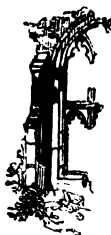


CHAPTER IX.

The Charity-Sermon.

In alms regard thy means, and others' merit.
Think heaven a better bargain, than to give
Only thy single market-money for it.
Join hands with God, to make a man to live.
Give to *all* something; to a *good* poor man,
Till thou change names, and be where he began.
Man is God's image; but a poor man is
Christ's stamp to boot : both images regard.
God reckons for him; count the favour his.
Write *so much given to God* : thou shalt be heard.
Let thy alms go before, and keep heaven's gate
Open for thee; or both may come too late.

HERBERT.



FEW of the inhabitants and visitors of our village were absent from the afternoon-service on the day appointed for the charity-sermon; though a very great portion, especially of the more respectable classes, shewed, by their

late attendance in church, that it was the prospect of the sermon, and not the desire of doing their duty to God and their neighbour, which occasioned their attendance. During the entire service, pew-doors were being opened and shut, and a great deal of shifting of places and changing of seats was super-added, so as to render the church especially painful to such as sought its holy walls for the sake of God's service.

It is very distressing to behold the noise and confusion too often occasioned in churches by the preaching of a popular clergyman. The church, otherwise half deserted, becomes crowded, from the opening of the doors, with hundreds of persons, hurrying within its walls, to do all, not to the glory of God, but of his servant the preacher. During the entire service, the majority, who have come to hear the sermon, are whispering, fidgeting, and noisy, and too often openly regardless of the service, and employing their waste time in criticising the church, the reader, or their neighbours. The time arrives for the sermon : every noise is hushed—not to pray, not to join in praise to God, but to catch the first word of his eloquent servant. The words run on in beautiful rhythm, and at last a highly-wrought pas-

sage is concluded; whereupon the auditors express their satisfaction by a rustling, rushing sound, closely allied to the "Hear, hear!" of a public meeting. At last the address is brought to a conclusion; the mass of those who were present hurry to the doors, speaking in no low sounds of the eloquence, pathos, and power of the preacher; and then, as they pass the plate at the door, demonstrate the effect of the appeal by placing the lowest decent coin in the plate, or selling themselves as cheap as mackerel in April, at four for a shilling. Yet these persons are consistent: they do not profess to be charitable, or to frequent the charity-sermons for the sake of the charitable objects in whose behalf the appeal is made. No, they go to hear a sermon; and who can blame them, on such an errand, for paying the lowest admission-fee that custom sanctions, or cool impudence can obtain? Such is not the case of those who profess to attend such appeals for charity-sake, or who dare to ask God, when preparing to approach His holy table, to accept, as their alms and oblations, such a portion of their income as they would disdain to give to a child for a birthday-gift.

The text from which Dr. Worthington preached was the precept of St. Peter—" *As every man hath*

*received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."*¹ "My Christian brethren," said the preacher, "it is well worthy the serious attention of every one among us, how the most awful denunciations contained in the Scriptures are listened to by us, day after day, and week after week, with unconcern—with practical unbelief. And yet we are by no means prepared to admit their falsehood—we shudder at the very idea, content to convert our theoretical unconcern into practical unbelief. When we hear some awful sentence against the wicked, we comfort ourselves that we are not so bad—at least, not worse—than hundreds and thousands in the world; and perhaps with reason consider ourselves better than they. Where is this comfort? Shall not all the wicked be turned into hell, and all the people that forget God? Do you suppose that in the place of torment there will not be room for *all* the wicked? Hell is a bottomless pit. When the words, '*Woe unto you, ye that are rich; for ye have received your reward,*' are heard in the lesson of the day, we console ourselves that such words had reference merely to the rich of the day in which they

¹ 1 St. Peter iv. 10.

were spoken, and are not applicable to our own times. And why? Because we dare not remember, as the rich man was bid to remember, that he in his lifetime had received his good things, and Lazarus evil things; and that he was comforted, and Dives tormented. We dare not place the claims of God's life, and the luxury and the pride of our life, in visible and perplexing opposition; and yet, unless we can prove that the wealth, the luxury, and the avarice of the men of our Saviour's day was greater, and not to be compared with that of this time, the denunciation remains suspended over the whole world, not less than over the Pharisee of old.

“ This practical unbelief in punishments, too clearly denounced to be openly denied, extends also to the duties inculcated on us by our Saviour, and practised in accordance with His word by His apostles and early followers. We were commanded by Christ Jesus to fast when the Bridegroom should be taken away: the Bridegroom is taken away, and yet we fast not; closing our ears to His words, because our feelings and our habits in the world rebel against the law. Our Saviour bid us be charitable and spare not; to do good unto all men, especially unto

those that were members of His Church: do we obey His commands? or do we, whilst admitting their truth and their force, practically evince our unbelief? Surely not, you will say—surely this nation, at least, might glory in its national, its individual charities. I will not deny that out of our abundance we have been charitable. The widow of Sarepta gave all that she possessed, though starvation seemed at hand, to the prophet; and verily she had her reward. The widow cast a mite, indeed, into the treasury; but it was *all* that she had: she obtained the praise of God on earth, an earnest of reward hereafter.

“Let me speak to you freely, my brethren, of charity—the very bond of peace; of its nature, and of its benefit. And first, of the nature of our charity.

“No duty is so comprehensive in its sphere, so varied in its action, as Christian charity. All men, nations, and languages, are included within its circuit—are subjected to its action: it refuses to no man the assistance that he requires; and yet, at the same time, using great discrimination in objects, and drawing one great line of demarcation within which its goodness is to be more fully and constantly felt,

charity regardeth with especial care those with whom she is united in religious belief, earnestly desiring *'to do good unto all men, but especially unto those which are of the brotherhood of Christ.'*¹

"The modes by which charity acts are also varied. To one has been given wealth; such an one charity reminds, by her example as well as by her precepts, of the duty of giving alms to the poor of his goods, and never turning away his face from a poor man.² Charity, too, remembereth to be merciful after her power; giving plenteously when she hath riches, and when she hath little, doing her diligence gladly to give of that little which hath been given to her as a steward. And though she recognises the great part which almsgiving is ordained to bear in the course of benevolence, charity doth not forget, that though the body indeed must be clothed and the flesh supported, yet the mind must not be permitted to remain famishing, well aware of the effect of want of education on the young heart, whence proceedeth every thing that can defile a man. The making provision for the religious and moral education of our less fortunate brethren is the duty and privilege of every Christian man, and one

¹ Gal. vi.

² Tobit iv.

of the appointed objects on which the spirit of his charitableness is to be exercised.

“To the rich hath been committed, by the Almighty, the power of working much good—committed, indeed, as a trust rigidly to be inquired into hereafter; for to whomsoever much is given, of him shall much be required. The times are now past in which the rich and the poor met together in families—since the lord of the land or the dwellers in the monastery had *all* the poor of their lands and their neighbourhood for their servants,—some in their houses,—some in their farms,—some working at the domestic looms those fabrics which are now supplanted by superior manufactures, formed in districts far removed from the consumer, and by masses of poor people attached to no particular place, owning no particular superior, but wandering about from town to town, as the course of trade may vary the demand for the manufactures of particular towns or districts.

“With the necessary loss of the primitive bond of society, much, if not all, the ancient influence of the master over the servant, the rich over the poor, has been lost. The rich regard their poorer brethren too often as machines, from which the

greatest possible amount of labour is to be obtained ; whilst the poor look on their masters merely as sources of profit to themselves, and freely leave the family of one for the higher wages of another. The influence thus lost must be regained, or supplied by other methods, if we would unite all classes in that bond of union by which the state can alone be preserved, and the welfare of the masses of which it is composed promoted and assured. This is to be done by education—the education of the young.

“ Doubtless we are to warn the adult among the uneducated of the dangers and errors of their ways, to endeavour to restrain them from evil, and to encourage them in doing good. But the care of youth is a distinct and more important subject, as well from the greater effect our admonitions have on the young, as from the particular danger which they run of being ruined by neglect.

“ The wise king of Israel bade us ‘*train up the child in the way he should go,*’ because ‘*when he was old he would not depart from it.*’¹ What would Solomon teach us in this sentence?—the docility of youth—the duty imposed on us of training—that of confining the education, or rather fitting it, to the future

¹ Proverbs.

probable life of the pupil, and of inculcating religion and virtue as their best and only guides through things temporal. Mark this. It is no mere teaching so much knowledge, so many facts, however true or however necessary. That is not '*a training up*' of 'a child in the way he should go.' It is the forming these truths into practical principles in the youthful mind; and for what? in order to do what?—in order to render these principles of habitual good influence on the temper and actions in all the events of this life. It was education, not instruction—a system of training up, not of accumulating, or rather closely packing in, a certain amount of facts—of knowledge, if you like—in a certain number of days, hours, or lessons.

“ ‘The precept of the Apostle Peter,’ said a learned and pious prelate of our Church, ‘concerning this matter is, *to train up children in the nurture and admonition of the Lord*; as if it were by way of distinction from acquainting them merely with the principles of Christianity, as you would with any common theory. Though education were nothing more than informing children of some truths of importance to them, relating to religion and common life, yet there would be great reason for it, notwith-

standing the frivolous objections of giving them prejudices. But when we consider that such information is really the least part of it; and that it consists in endeavouring to put them into right dispositions of mind, and right habits of living, in every relation and every capacity,—this consideration shews such an objection to be quite absurd.’¹ Such an education the children of the poor have as much right to demand of the rich, as they have to the preservation of their lives. Such an education alone the Church to which we belong offers to her poor children, through the means of her national schools—institutions of which it may truly be said, that they train up the child in the way he should go, in the nurture and the admonition of the Lord. To support these institutions, as the means of providing true education to the poor, it is your duty, as rich, to contribute. You, perhaps, have lost in the separation of your people from the immediate vicinity of your house; you have lost the faithful follower, and gained in his place the hired servant. They, however, have lost far, far more: they have become as it were strangers in their own land, wanderers in

¹ Bp. Butler, Sermon on behalf of London Charity-schools.

sight of a home to which society forbids their approach. Your duty of masters has now become in a manner subordinate to your charity, as from the rich to the poor; regard this, however, as not a claim substituted for, but additional to, the former; and where your sense of duty might prompt you to give much, let your feeling of charity induce you to give more, in behalf of the education of your less fortunate brethren.

“And in thus giving your assistance in so good a cause, have regard to the motive of your gifts. If it is importunity that is the occasion of thy gifts, or a mere obedience to the fashion of the day, and unwillingness not to act as your neighbours do, and not to seem less charitable than they, or out of shame to appear uncharitable among many charitable,—remember, the end for which the gift is given, and the benefits which may accrue from it, however great, will not compensate for the absence of the right principle, or enable you to be classed among those whom God loveth,—the cheerful givers. Again, have regard to the manner of your gift. At first sight, no doubt there must appear a seeming inconsistency in the two precepts of our Saviour with re-

spect to the manner of doing our good works. It is merely apparent. '*Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven,*'¹ was the first precept delivered by our Saviour regarding the manner of our charity. In the next chapter of St. Matthew's gospel, our great Teacher said, '*Take heed that ye do not your alms before men to be seen of them, otherwise ye have no reward with your Father which is in heaven. Therefore when thou doest thine alms do not sound a trumpet before thee.*'² The seeming opposition in these texts lies in the improper bringing forward of only a portion of each sentence; namely, that part in each in which the opposition is the greatest, and thus the command to '*let your light so shine before men that they may see your good works,*' is opposed to the warning, '*take heed that ye do not your alms before men.*' But when we consider wherein the sin of doing our alms before men, thus warned against, lies, we discover that it is not in its publicity, but in its ostentation, in its being done *to be seen of men*, as it were with *the sound of a trumpet*, and not *to the glory of God*. But this last motive we discover to be that for which we are

¹ St. Matthew v.² St. Matthew vi. 1, 2.

to let our light so shine before men, that they may see our good works, and—not glorify the hand that gives, but the Hand that affords us the power and will to give—our Father which is in heaven. Thus it appears that both these passages agree in condemning ostentation, but not publicity, and in not encouraging this last practice, except for the sake of producing the greatest good; condemning not the mode, but the motive.

“ Now, my brethren, that I have spoken of the duty of charity unto all men, and especially unto Churchmen—that I have endeavoured to shew, that in its action Christian charity comprehends as well the providing the furniture of the head as of the stomach, the food for the mind as well as the sustenance for the wants of the body, and have glanced at the motive and manner of our charity,—let me, lastly, speak a few words about its effects, not towards those for whose sake the gifts are given, but towards those by whom they are given.

“ The Apostle Peter hath declared that ‘ *charity shall cover the multitude of sins.*’¹ Can the apostle have meant by this decided assertion, nothing more than, that if we be charitable, we shall not be censo-

¹ 1 Peter iv. 8.

rious, but regard our neighbour and his actions in an honest and true light, and overlook through kindness many and many a fault? I will not say that he might not; but did he not also mean much more than this wholesome truism; this re-editing of an over-true proverb of ancient days?

“Under the old dispensation, the royal Psalmist had sung, ‘*Blessed be the man that provideth for the poor and needy; THE LORD SHALL DELIVER HIM IN THE TIME OF TROUBLE.*’¹ The Psalmist’s son, Solomon, hath said, ‘*He that hath pity on the poor lendeth to the Lord; AND LOOK, WHAT HE LAYETH OUT, IT SHALL BE PAID HIM AGAIN.*’² When the angel of the Lord was declaring to the captive prophet in Babylon the great events of the last day, when all men should arise and give account of their works, he declared to Daniel, that ‘*they which be wise should shine as the brightness of the firmament; and THEY THAT TURN MANY TO RIGHTEOUSNESS, AS THE STARS FOR EVER AND EVER.*’³ With these agreeing texts, I may not fear to quote the words of Tobit, which have received the sanction of our Church to their truth, by their insertion in the Office of the Communion: ‘*Give alms of thy goods, and never turn thy face from any poor*

¹ Psalm xii.² Proverbs xix. 17.³ Daniel xii. 3.

man ; AND THEN THE FACE OF THE LORD SHALL NOT BE TURNED AWAY FROM THEE.'¹ These are strong words, my brethren ; and yet their import is not greater than that of the words of the great apostle of the Gentiles, when he warned his Corinthian converts, that '*he that soweth little should reap little, and he that soweth plenteously should reap plenteously ;*'² or when he told the Galatians, '*not to be deceived, for God was not mocked : whatsoever a man soweth, that should he reap.*'³ For the same reason Timothy was commanded to '*charge them who were rich in this world, that they be ready to distribute ; laying up in store for themselves a good foundation against the time to come, THAT THEY MIGHT LAY HOLD ON ETERNAL LIFE.*'⁴ Of a truth, my brethren, charity shall cover a multitude of our sins. Let us neither comfort ourselves overmuch with this merciful assurance, as though it were a loophole for iniquity ; nor cast it away from us, as an over-dangerous indulgence, merely because a blessing hath been converted into a sin by that Church from whose errors we have separated. Let us look this doctrine boldly in the face — well

¹ Tobit iv.

² 2 Cor. ix.

³ Gal. vi.

⁴ 1 Timothy vi.

assured that by these our works we do shew our faith, as a tree is shewn by its fruits.

“‘By our alms,’ says a learned writer of our Church, ‘we dedicate to charity those worldly goods and possessions which unrighteousness doth neither get nor bestow well; a testimony of our meaning to do good unto all men.’ ‘Be plentiful in almsdeeds,’ said an ancient bishop, ‘wherewith souls are delivered from death.’ Not as if God did, according to the manner of corrupt judges, take so much money to abate so much punishment of malefactors. These duties must be offered not in confidence to redeem or buy out sin, but as tokens of meek submission; neither are they accepted of God for their value, but for our affection’s sake, which doth thereby shew itself.¹ That such hath been the opinion of the Church in primitive times will be denied by no one who admits the agreement of our branch [of the Church with that of the apostolic age, and recalls the tenour of her teaching in her formularies and her services, especially in the holy communion. That in this she hath been both a witness and keeper of holy writ, the collected sentences of the offertory, and those few which I have adduced, may suffice to

¹ Hooker, Eccles. Pol. vi.

shew. Remembering by whom this duty of charity has been enforced, by inspired prophets, kings, and apostles, by God's own Son visible in the flesh, and how it is continually presented to us by His Church, let us beware how we disobey such an injunction, how we refuse this covering to some of our sins, this good foundation against the time to come ; this tempting of the Lord to turn away His face from us, this wilful separation of ourselves from the love of that God who hath declared, that with this sacrifice He is well pleased ¹—to whom these works, which of their own merit could not endure the severity of His judgment, are permitted to be pleasing and acceptable ; ² whose apostle hath warned *'every man to do according as he is disposed in his heart, not grudgingly, nor of necessity, BECAUSE GOD LOVETH THE CHEERFUL GIVER.'* ³

This appeal of Dr. Worthington's to the congregation, of which we have endeavoured to give a tolerably ample sketch, had its effect. The collection shewed that it wanted but some teacher to set forth broadly their duties on this point to the people, in order to insure their obedience to the plain com-

¹ Heb. xiii.

² Article xii.,—Good works.

³ 2 Cor. ix.

mands of the Scriptures. So often does the world follow a vicious custom from mere ignorance of the right course, not from any real desire of doing wrong for the sake of wrong, and in despite of right.





APPENDIX.

CHAPTER V.

THE following extracts from the Fourth Report of the Inspector of Prisons for the Northern and Eastern District will shew that the case has not been overstated :—

“ The number of committals to prison for trifling offences in union-workhouses, generally of boys for refractory conduct or neglect of work, appears to be greatly on the increase. In several instances the parishes comprised in the union are not all in the same county ; and it happens that individuals thus summarily convicted are not sent to the gaol of the county in which they have been resident before becoming paupers, but to that in which the workhouse happens to be situate. For instance, the workhouse at Newmarket is just within the boundaries of Suffolk, although containing paupers from many parishes in Cambridge ; and all prisoners for offences committed there are sent to and maintained at the expense of the former county in the gaol and house of correction at Bury St. Edmund’s. I submit to your lordship that, if thought proper, this might be

remedied by a clause inserted in any poor-law amendment or prison-bill, to the effect, that the maintenance of all pauper-prisoners convicted of offences of the above description should be paid for out of the union poor-rate. *I am also inclined to think that such a regulation might lessen the NUMBER OF THIS FAST-INCREASING CLASS OF PRISONERS.*"

The report respecting Ipswich County Jail and House of Correction illustrates the severity of the punishments inflicted on the poor-house prisoners.

"In the dark cell for the refractory I found a prisoner lying upon the floor, who had been there for several days upon bread and water. One of the turnkeys in charge of him states, 'This prisoner was committed on the 11th of December, for two months, for breaking windows in the union workhouse. One of the turnkeys brought him to me on Tuesday, about a fortnight ago, and told me I was to keep him in the refractory cell all the time he had to stay here. I asked him a day or two afterwards how long he was to be kept there, and he told me for the remainder of his time. I understood he had been making a noise in the night.' The keeper states, 'I took him before the magistrates for refractory conduct, and was ordered to put him into another cell. I had no written order for continuing him in the dark cell so long.' In another part of the prison I found seven youths in solitary confinement, who had been committed for refractory conduct in a union poor-house. They made the following statements, which proved to be correct:—

“ ‘ W. E., aged 19.—Has been here seven weeks, and is sentenced to four months of solitary confinement (120 days and nights). Has only seen the keeper twice; the chaplain and surgeon have never been to him; can read and write; has no book; takes exercise for ten minutes or a quarter of an hour in the morning when let down to wash; he has one and a half pound of bread and a quart of gruel daily.

“ ‘ W. G., aged 16.—Has been here seven weeks; been neither visited by chaplain nor surgeon; is sentenced to two months’ imprisonment; can read, but has no books.

“ ‘ T. M., aged 17.—Can read; has a book, which was given him by one of the other prisoners through the ventilation-holes of the cell, when he was sleeping below; has been ill, and seen the doctor twice; has seen the governor twice, but not in his cell.

“ ‘ O. G., aged 17.—Can read, but has no book; has neither been visited by chaplain nor surgeon; sees the governor about once a week.

“ ‘ W. G., aged 16.—Can read, but has no books; has never seen the chaplain during the seven weeks he has been here; the surgeon has seen him twice when sick.

“ ‘ E. S., aged 16.—Can read, but has no book; has never been visited by the chaplain or surgeon; has seen the keeper twice.

“ ‘ T. D., aged 18.—Cannot read; has neither been visited by chaplain nor surgeon; has seen the governor occasionally.’

“These prisoners were at first placed upon bread and water, but have since been allowed a quart of gruel in addition. Upon questioning the chaplain why these prisoners were not visited by him, and were unprovided with books, he stated,—‘The order, as I understand from the keeper, relative to these boys is, that I am not to visit them, nor are they to have books; in fact, they are to see nobody.’ The keeper states,—‘A magistrate directed me verbally not to permit these prisoners from the poor-house to be visited by the chaplain.’ The surgeon states,—‘I have not been applied to respecting the alteration of the diet for these boys; I heard from the turnkey they were placed upon a lower one.’”

And in this particular case the horrors of solitary confinement were unwarrantably increased by the conduct of the turnkey and the chaplain.

“The chaplain admits that he has not visited the prisoners under sentence *of solitary confinement for the last two months*. The surgeon stated that he used to visit them twice a week *formerly; but was informed by the keeper!!! that it was not necessary under the new system*. The keeper says, ‘I understand it to be always the case, that a prisoner sentenced to solitary confinement is not to be permitted to see any person but the turnkey taking his food.’ The reason assigned why those committed for trial do not attend chapel, is to prevent their communicating with other convicted prisoners.”

CHAPTER VI.

THE following quotations from the third of a series of able papers on Church-music in the *Christian Remembrancer*, as to the views entertained by the Fathers respecting Church-music, may be interesting:—

“Now, let us consider for a little, what were the characteristics of the music of the primitive Church. When we say that it was distinguished by its simplicity, —this will readily be conceded: but in what did its simplicity consist? We shall shew, that it consisted in the *absence of chromatic modulations*, and the *exclusion of all instrumental accompaniment*:—important characteristics, if we desire to conform the practice of these days to the ancient model.

“St. Austin tells us in his Confessions (lib. x.), that he had often heard tell of St. Athanasius, that he made his chanter of the Psalms sing them with so little inflection of the voice, that it appeared more akin to reading than to singing: and this practice St. Isidore¹ attributes generally to the primitive Church. ‘The ancient Church,’ says he, ‘used so slight an inflection of the voice, that the chant was pronounced rather than sung.’

“Those who, like ourselves, trace the corruption of ecclesiastical music in modern times to the influence of the opera, must, we are persuaded, receive it as a remarkable fact, that nearly all we know of the music of the earlier ages of Christianity is derived from expres-

¹ De Off. Eccl. c. 7.

sions signifying the abhorrence in which the fathers held that of the theatre, and their fears lest it should find its admirers among the faithful. It is by the contrast which they draw between church-music and that of the theatre, that we learn the identity of the kind of music they sanctioned with that which we have received from St. Gregory.

“Many of the violent objurgations in St. Basil, St. Augustine, and others, were addressed, it is true, to those Christians, who, at the festivals of martyrs, had reintroduced the profane and immoral singing and dancing of the pagan theatres and worship. But as these fathers uniformly attribute a moral effect to music, and especially stigmatise as pernicious that kind of it which was popular in the theatres, the passages alluded to must be received as genuine evidences of their desire for the abolition, not only of the immoral practices of the pagans, but of the species of music which they believed to foster licentiousness. There is evidence, however, both of a contemporary and of an earlier date, in which the same desire is expressed without reference to any lapse on the part of the Christians themselves. The author of the Apostolical Constitutions says, ‘Nor on the Lord’s days, which are days of joy, do we permit you to speak or to do any thing uncomely: for the Scripture says in a certain place, ‘Serve the Lord in fear, and rejoice in him with trembling.’ Your rejoicing, therefore, must be mixed with fear; for a Christian and faithful man ought not to sing heathen songs, nor meretricious canticles; or it may happen to him,

that while he recalls in the song the diabolical names of idols, the devil may take in him the place of the Holy Spirit.¹ The words here are, doubtless, referred to as well as the music: not so in the following passage of Clemens Alexandrinus: 'Modest,' says he, 'and grave melodies are to be admitted; on the contrary, soft and enervating music is to be banished as far as possible from our firm and nervous thoughts; music which, by a wicked and artificial flection of the voice, inclines to a depraved and effeminate life. The grave modulations, however, which belong to temperance, dismiss the messenger of drunkenness and wantonness. *Chromatic* melodies, therefore . . . and meretricious music, are to be abandoned.'² And again, in the 6th book of his *Stromata*, he says to the same effect, 'That vain music is to be rejected, which unbends the mind with various affections, and which is sometimes lugubrious, sometimes immodest and exciting to lust, sometimes distracting and insane.' To understand these passages, and their bearing on the question of the music of the early Church, it must be borne in mind that the ancient Greeks, and their imitators and followers, the Romans, used in music no fewer than six or eight different scales of notes, one of which was termed enharmonic, three chromatic, and two, or as some say, four, diatonic.

" 'We wish,' says canon 75 of the synod in *Trullo*, 'that those who sing in the churches should neither use inordinate vociferation, nor any of those practices

¹ Lib. v. c. 9.

² Lib. ii. *Pædagog.* 4.

which are not suitable to the Church.' On which Zonaras thus observes: 'Such are those frittered sounds of the *modes*, gay melodies, and the effeminate modulations of the theatre and immoral rites of the pagans, to which, at that period, the singers in churches gave attention.'

"It would seem, indeed, that the music of the theatres was considered by the fathers to be the very antithesis of that of the Church. In all their strictures on the subject, reference is made to the one to shew what the other ought to be. Sometimes they allude to its frittered and chromatic character; sometimes to the vociferous mode of its performance; sometimes to its moral influence; sometimes to the vanity and desire of praise of the performers; but always for the purpose of declaring the enmity which the Church must feel towards it. 'How,' says St. Chrysostom, 'is it not madness, after hearing that mystical voice from heaven (the Tersanctus of the communion), the voice, I say, of the cherubim, is it not madness to pollute the ears with the frittered melodies of the theatre?'"¹ 'They (Christians),' says St. Ambrose,² 'take delight, not in the deadly (mortiferis) songs of the theatre, that enervate the mind and excite to lust, but in the *concert* of the Church, the consonous voice of the people in the praises of God.' 'Hear ye this, young men,' says Jerome, commenting on Eph. v.; 'listen to this, ye whose office it is to sing in the church; God is to be praised, not with the mouth,

¹ Hom. xxi. ad Pop. Antioch.

² Lib. iii. Hexam.

but with the heart: the throat and the mouth are not to be anointed with sweet medicaments, after the manner of actors, that the modes and songs of the theatre may be heard in the church; but with fear, with good works, and knowledge of the Scripture.' So Nicetius: ¹ 'The sounds or melody agreeable to religion are not such as tragedy employs, but which express true Christianity; not such as are redolent of the theatre, but such as make sinners feel compunction. Your voices ought to be consonous, not dissonous. Let not one protract the notes, another sing softly, or another loudly; but each one humbly conform his voice to that of the choir, not raising it higher or protracting it, for indecent or foolish ostentation, or to please men.' We may observe in passing, that this and the following sentences of St. Nicetius, from the same book, shew that the psalms were then sung in unison. 'And we all,' says he, 'as from one mouth, with the same sound and modulation of voice, sing together the same psalm. Let, then, him who is unable to equal the rest, be silent, or sing with a low voice, that he disturb not others.' 'The first lesson in singing,' says St. Ambrose, ² 'is reverence and modesty;' and, indeed, the sober and quiet manner of the Church in chanting provoked the displeasure of the Donatists, as we learn from St. Austin, ³ who tells us that this sect reprehended the Catholics, because the divine canticles of the prophets were sung by them with sobriety, while they themselves, as to the

¹ De Bono Psal. c. 3.

² De Offic. c. 18.

³ Ep. 55, n. 34.

sound of a trumpet of exhortation, inflamed their zeal with songs adapted to psalms of human composition. He notices, however, an opposite defect in the Churches of Africa, who made too sparing a use of music, which he says is 'a thing greatly useful in moving the mind to piety, and in kindling the flame of divine love.'

"Perhaps we may attribute also, to a certain extent, the exclusion of instrumental accompaniment from Christian worship in early times, to the same dread of the theatre that led to the banishment of its chromatic vocal trickeries. There are many authorities, however, for believing that a less external cause gave rise to this rule, which, whatever were the cause, was a rule undoubtedly adopted by the primitive Church. Clemens Alexandrinus¹ distinctly condemns the use of musical instruments, even at the private feasts of Christians; and though in another place he seems more indulgent, his words must be taken allegorically. The passage alluded to is, we believe, the only one in the early fathers which has been thought to countenance the use of instruments of music; and, for ourselves, we cannot for a moment suppose that it does so. The words are as follows:—'One instrument, therefore, we employ, viz. the peaceful word with which we honour God; not any more using the ancient psaltery, the trumpet, the drum, or the flute, which those who exercised themselves in war made use of, and who despised the fear of God.' . . . And after a little,—'This is our gracious and joyful feast. And if you can sing to the lyre, you

¹ Pædagog. lib. ii. cap. 4.

will incur no blame, for you imitate the righteous Hebrew king, accepted of God, who said . . . 'Sing to the Lord with the harp, and with a psaltery of ten strings.' For does not Jesus signify the ten-stringed psaltery?' . . . In another place he severally mentions all the instruments used in the Jewish worship, and assigns to them a mystical signification: referring, for instance, the psaltery to the tongue; 'for,' says he, 'the tongue is the psaltery of the Lord,' and so on. In the same strain Eusebius,¹ who leaves no doubt on the question, expressly telling us the difference between the Jewish and the Christian singing of the Psalms: 'Formerly,' says he, 'when the people of the circumcision worshipped God by symbols and figures, it was not incongruous that the praises of God should have been sounded by psalteries and harps. . . But we, who are the Jews in the inner man, according to the saying of the apostle, 'He is not a Jew who is one outwardly,' &c., pour forth our praises from a living psaltery, and an animate harp, and by spiritual songs.' So also St. Chrysostom, commenting on the final psalms, takes notice of the various instruments mentioned, saying that the use of them was conceded to the Jews because of their infirmity; but with respect to Christians, he gives the same interpretation as Eusebius. 'David once sung with Psalms,'² says he, 'and we now sing with him: he had a harp of inanimate strings; the Church has a harp strung with living nerves. Our tongues are the harp-strings, emitting diversity of sound, but concord

¹ On Psalm xci.

² On Psalm cxlv.

of piety. Women, men, old men, and youths, differ in their age; but they differ not in the modulation of the hymns.' And on Psalm cl.: 'Here there is no need of a harp of stretched strings, nor of a plectrum, nor any art or instrument; but if you wish it, you may make of yourself a harp.' St. Ambrose also expressly opposes the profane use of instruments to the singing of hymns in the Church. 'Hymni dicuntur, et tu cytharam tenes? Psalmi canuntur, et tu psalterium sonas aut tympanum? Merito vae qui salutem negligis, mortem eligis.' So the author of the epistle to Dardanus, among the letters of St. Jerome, enumerates the musical instruments alluded to in the Psalms, but says nothing of the use of any among Christians, summing up his discourse: 'Hoc totum figuraliter ac spiritualiter significat evangelium Christi,' &c. Still more apposite is a passage in the author of the Questions and Answers to the Orthodox, among the works of St. Justin Martyr, referred by the monks of St. Maur to the fourth or fifth century. 'If,' he asks, 'verses were invented by the heathen for seduction, and were conceded to those who were under the law because of their imbecility, how is it that we, who are under grace and perfect, use the songs of children, like those who were under the law?' To which the reply is: 'It is not childish to sing, but to sing with instruments, dances, &c.; wherefore in the churches the use of instruments is abolished, along with such practices as are proper to children, and there remains the simple chant.'"

¹ De Elia.

CHAP. VII.

THE following passages from the Letter of the Bishop of Salisbury, stating his reasons for retiring from the Bible Society, are too valuable to be omitted:—

“1. The constitution and character of the public meetings by which the business of the Society is carried on. 2. The manner in which its operations frequently interfere with the good order of the Church, and obstruct the ministry of the parochial clergy. 3. The tendency of the Society to obscure the office of the Church in relation to the word of God.

“I will, as briefly as I can, explain what I mean on each of these points.

“Whoever has been in the habit of attending the meetings of the Bible Society is aware that they are composed of persons belonging to every variety of religious denomination, and holding every shade of opinion which is compatible with the acceptance of the holy Scriptures as a revelation from God. All these persons meet together, and, from the nature of the occasion which assembles them, with an appearance of recognised equality in a matter touching upon the foundation of religious belief. The Independent, the Baptist, the Quaker, the Socinian, assemble on the platform by the side of the member of the Church, on a common understanding that their differences are *pro hac vice* to be laid aside, and their point of agreement in receiving the Bible as the word of God, and being

zealous for its distribution, is to be alone considered. Do not let me be misunderstood as implying that a dishonourable compromise of opinion on the part of any one is required by the constitution of the Society. On the contrary, I know that 'union without compromise' is a sort of watchword in it. But what I do say is, that the necessary tendency of a meeting so composed is, to magnify the point of agreement between its members, and to sink, as of comparative insignificance, their respective differences. Whoever has been in the habit of attending meetings of the Bible Society must be familiar with such expressions as that the members of the Society are only separated by 'unimportant differences,' and are joined in 'essential unity;' whereas an examination of what these 'unimportant differences' are, will shew that, in one quarter or another, they comprise most of the chief doctrines, and all the ordinances of the Christian religion; and are so clearly recognised in the constitution of the Society, as to make it impossible for a meeting of persons assembled to promote the distribution of God's word, to unite in worshipping Him in prayer.

"I have felt, therefore, that the practical tendency of such meetings is to foster a spirit of indifference to the most vital doctrinal truth, as well as yet more clearly to exhibit a disregard of the distinctive character of the Church, as the body to which that truth is entrusted. A member of the Church at such meetings is always liable to hear statements made on those topics

which must either be replied to at the risk of very inopportune discussion, or apparently be sanctioned by being passed over in silence.

“The second point on which I propose to remark is, the manner in which the operations of the Society frequently interfere with the good order of the Church, by being obtruded into the parishes of clergy who do not feel at liberty to take a part in them. A very great proportion of the clergy are not members of the Bible Society; but from the constitution of that body its operations are necessarily carried on without reference to this, and meetings are holden in the parishes of such clergy contrary to their wishes.

“It not unfrequently happens, in such a case, that a clergyman finds that a meeting of the Bible Society is to take place in his parish. The dissenting chapel is perhaps the place of assembly. Of his own parishioners, the chief supporters of the cause are the leading dissenters; but members of the Church from other parishes, who are supporters of the Society, also attend. Perhaps some neighbouring clergy are induced, even under such circumstances, to take part in the proceedings, which thus practically assume the appearance of giving a sanction and support to the system of dissent; tend to lower the influence of the clergyman with his parishioners; and to make the very distribution of the Scriptures a means of upholding those ‘erroneous and strange doctrines to God’s word,’ which every clergyman is bound by his ordination-vow, ‘with all faithful diligence to banish and drive away.’ I have had repeated and

painful experience of such cases in the course of the last five years; and I have felt that, while I continue a member of the Society, the sanction of my authority was indirectly given to proceedings which I could not but regard as very detrimental to the good order of the Church, and the influence of the clergy in their respective parishes. Reflection upon these two great practical evils in the working of the Society will, I think, shew that they both proceed from the same fundamental error, that, viz. of forgetting that a body so constituted is not properly capable of performing functions which essentially appertain to the Church in her character of 'witness and keeper of holy writ,' and are capable of being satisfactorily discharged by her alone.

"I mean satisfactorily discharged on the principles which a member of the Church is bound to recognise; because the indifference to positive doctrine, and the unlimited license of private judgment, both in points of faith and discipline, which it is the effect of the system of the Society to foster, are as much at variance with the spirit of the Church as they are agreeable to the views of some of the bodies that are separated from her. And this is the third ground which I mentioned as having influenced my judgment in coming to the decision I have done."

CHAPS. VIII. AND IX.

THE state of moral and intellectual darkness of the almost infant workers in our collieries adds one more reason for a general and immediate rally round the Church, in order, if possible, to dispel somewhat of this awful gloom. To them there is but one change,—from ignorance and idleness to dark and daily toil. Education is a standard mockery among a population uninfluenced by the example of their betters, utterly unprovided with moral and intellectual instruction. “In Monmouthshire,” says Mr. Kirkhouse, the overman of the Cyfarthfa collieries, “few of the young people have received the most ordinary education; one-fourth probably of the 400 may read, or know their letters, certainly not more; and that they have acquired at Sunday-schools.”

In Yorkshire the Church Sunday-schools seem to have failed equally with an endowed foundation-school; in the latter of which, says the report, “they none of them gave any reply to the question why Christ came? One only told me why he died. The two who had been two and three years at the school repeated the Church catechism very glibly, and so fast that I could hardly understand what they uttered. None, however, could give the least explanation what the words ‘inheritors of the kingdom of heaven’ meant, nor could they tell what the commandments of God signified. To the question, what they understood by ‘the pomps and vanities,’ one replied, ‘of this wicked world,’ that

being the sequel suggested by his memory. A girl on another occasion said, 'ribbons, please sir.' After much questioning, another replied that vanities meant 'wise things.' They spelt nearly every word wrongly I put to them, and knew scarcely any arithmetic at all;"—whilst in the former, "three girls (all employed in the pits), of the ages of 16, 15, and 11, were next examined, not one of whom could read easy words without constant spelling, and two of whom knew their letters imperfectly. I found two of these girls perfectly ignorant. They had no knowledge even of the existence of a Saviour, and assured both the curate and myself that they had not heard about Christ at all. They had been very little at school at all. The third had some slight knowledge of Christian truths." Nor do the Wesleyans seem to succeed any better, if a boy named Saville is to be believed, who says, "'I go to Park Sunday-school (Wesleyan); and *they teach me writing, but they don't teach me my letters.* I go to chapel every Sunday; I don't know who made the world; I never heard about God.' This boy cannot write or tell one letter." Or another, named Scriven, living near Halifax, who confesses—"I don't know what you mean by *uncle*; I never heard of *Jesus Christ*; I don't know what you mean by *God*; I never heard of *Adam*; or know what you mean by *Scriptures*. I have heard of a Bible, but don't know what 'tis about. If I tell a lie, I don't know whether 'tis good or bad." Another lad, eleven years old, says,—“Goes to no school; never went to a day-school; went to the Old Methodist Sunday-school

five months ago. Cannot say his letters. Has heard of hell, in the pit, when the men swear; has never heard of Jesus Christ; has never heard of God, but has heard the men in the pit say, 'G— d—— thee.' Does not know what county he is in; has never been any where but here, i' th' pit, and at Rochdale; never heard of London: has heard of the queen, but dunnot know who he is." Such is the state of the English children in our collieries. In Scotland it is no better. Alexander Gray, aged ten, a worker in Sir J. Hope's New Creighall Colliery, says, "Can go the length of some of the Questions: the teacher taught me. I know who made the heaven and earth—it was God: our Saviour was his Son. The devil is sin: sin is any want of conformity to the law of God; so it says in my Questions. I don't know what conformity is, nor the law of God."

To conclude; nothing can be more grievous than the utter ignorance and recklessness of the coal-proprietors as to the state of their labourers: the last thing thought of is a place of worship and a school. With respect to his labourers, Mr. Emmet, a coal-proprietor near Halifax, states, "He knows nothing of their moral condition; does not know whether they attend Sunday-schools, or a place of worship; he knows what the men are, but he is not bound to tell, because he may please himself about that; when I come over, I may find out myself, if I can find them; he does not hold himself responsible for any thing that occurs with regard to the boys." Neglected by their masters, prevented by their

employ from receiving the pastoral visits of their clergyman, hard-worked, ill-used, and uneducated, we can only wonder that their moral state is not a hundred-fold worse than the Report, from which we have quoted, proves it to be.



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